

**TEACHING RELIGIOUS EDUCATION IN ZAMBIAN MULTIRELIGIOUS
SECONDARY SCHOOLS**

by

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“I declare that Teaching Religious Education in Zambian Multireligious Secondary Schools is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references”.

SIGNATURE

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SUMMARY

This study focuses on the teaching of RE in Zambian multireligious secondary schools. The problem faced in secondary schools is that currently RE is being taught with a single religious approach by the RE teachers instead of using a multireligious perspective as directed by the Ministry of Education (MoE).

The aim of this study, therefore, was to find out why RE teachers tend to be reluctant to respond to the MoE directive in applying a multireligious approach to the subject. In order to achieve this aim, an empirical investigation was necessary. A quantitative and qualitative survey through self-administered questionnaires and in-depth interviews were undertaken by the 194 teachers teaching RE in selected secondary schools in the Copperbelt Province.

The research reveals that the RE teachers' reluctance to respond to the Ministry's directive is a result of their different perceptions which are mostly influenced by their religious affiliations and the syllabuses they use. For example, the majority of the RE teachers involved in the teaching of RE in secondary schools are Christians, therefore, they are reluctant to teach RE that also includes non-Christian religions because they feel it would compromise their consciences and their own faiths. As a result, they prefer to teach the subject from a Christian standpoint. This approach differs from the MoE directive to teach RE from a multireligious perspective.

In the light of the different perceptions concerning the problem of teaching RE in Zambian multireligious secondary schools, the following recommendations have been made: (i) Since the Zambian secondary schools have become multireligious, RE teaching should take a multireligious perspective if it is to be relevant to the needs of pupils of diverse religious backgrounds; (ii) The current RE syllabuses (2044 and 2046) require a critical evaluation and revision in order to ensure that they adapt to a multireligious tradition.

Finally, the results of this study concludes that the teaching of RE should be firmly placed in an educational context by making no assumptions or preconditions from the personal commitment of RE teachers. The role of RE teachers is that of educators.

KEY TERMS:

Teaching; Religion; Education; Religious Education; Multireligious context; Perception; Questionnaires; RE teachers; Quantitative research survey; Religious pluralism.

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CHAPTER ONE

GENERAL ORIENTATION TO RESEARCH

1.1. INTRODUCTION AND BACKGROUND

In May 1996, the government of Zambia, through the Ministry of Education (MoE) introduced a new policy regarding education. This policy, contained in the manual *Educating our Future: National Policy on Education*, replaced the 1977 Educational Reforms which were intended to replace colonial Christian Religious Education (CRE). The preamble to this new policy captures the essence of this change:

The mission of the Ministry of Education is to guide the provision of education for all Zambians so that they are able to pursue knowledge and skills, manifest excellence in performance and moral uprightness, defend democratic ideals, and accept and value other persons on the basis of their personal worth and dignity, irrespective of gender, religion, ethnic origin, or any other discriminatory characteristic (MoE 1996: xi).

Religious Education (RE) in Zambia, after independence, was characterised by educational reforms which were meant to transform the pattern of colonial Christian Religious Education (education based on biblical teaching and nurturing of pupils in Christian beliefs and values) into a more multireligious type of education to suit the Zambian multireligious secondary schools. Haar (1992:38) rightly says:

The form and content of religious education in sub-Saharan Africa have been marked by the ideological concerns of different religious trends. This historical inheritance has also influenced the present situation of teaching of religion in government schools where, as a result of former control and in spite of recent innovations, Christian religious education still tends to be dominant.

The aim of CRE was to instruct pupils in matters of Christian faith and doctrine. Hence a confessional approach to Religious Education was used. According to Nicholson (1994:7) a confessional approach is a heritage of mission education in form of Christian education. This approach was encouraged by the missionaries and Christians from the mainstreams of the Catholic, Anglican and Protestant denominations who were in control of teaching of CRE in Zambian schools. Therefore, RE became an instrument of church evangelisation. Educationalists became concerned about the educational goals of this programme. Were they serving the church or the Ministry of Education (Carmody 2004:79)? In 1969, the Ministry of

Education urged the churches to come together and formulate a non-denominational religious educational programme that could be used as a school subject that RE teachers could impartially teach no matter to which denomination they belonged (Mujdrlica 1995:26).

In 1971, the Ministry of Education in collaboration with the churches approved a Religious Education syllabus for primary schools which was non-denominational. According to Masterton (1987:2) this proved to be a significant landmark in the history of RE in Zambia because RE then became an educational rather than a confessional subject. It became a school subject under the supervision of the Ministry of Education Inspectorate.

In 1973, a joint RE syllabus was developed for Junior Secondary level (Forms 1-2) called “Developing in Christ”, which was adapted from the Gaba Pastoral Institute in Uganda. This was accepted by most churches in Zambia (Mudalitsa 2002:4). However, before long some RE teachers complained that the Gaba syllabus was too complex and abstract in its approach to religious issues in Zambia. Later it was modified to suit the Zambian context though its emphasis was still Christian. It was designed to present the Christian message, not simply as a body of knowledge or academic subject, but as a way of life (Henze, in Carmody 2004:81).

While at junior level there was the “Developing in Christ” syllabus, the Cambridge Bible Knowledge syllabus was being taught at senior level (Forms 3-5) (Kabwe 1985:3). This syllabus consisted of the Synoptic Gospels (Mathew, Mark, Luke) and the Acts of the Apostles and was favoured more by Protestants than Catholics.

In 1975, the Catholics developed, “Christian Living Today” as an alternative RE syllabus at senior level. Mujdrlica (1995:32-35) notes that the “Christian Living Today” syllabus had its origin in the East African Certificate of Education 223. This was taught alongside the Cambridge Bible Knowledge syllabus (Masterton 1987:17). “Christian Living Today” was later modified to become the 2044 syllabus. Mujdrlica (1995:33) says that this Christian syllabus was taught in Zambia in its original Christian form until the 1977 Educational Reforms made it necessary to revise it.

Subsequent to the 1977 Educational Reforms, the RE syllabuses had to be revised to suit a multireligious approach and to incorporate Zambian Humanism. Zambian Humanism was promoted by President Kaunda to suit his socialist philosophy. In the revision process, the

Cambridge Bible Knowledge was dropped in favour of syllabus 2044 for senior secondary schools. However, because syllabus 2044 was perceived to be Catholic in nature, in 1978 RE teachers from the Protestant mainstream modified the “Cambridge Bible Knowledge” into syllabus 2046 (Carmody 2004:81). According to Masterton (1987:120) the difference in perception was that 2046 was Bible-centred as opposed to a life-centred approach found in syllabus 2044. The two syllabuses have concurrently existed in schools from the mid seventies to date (Carmody 2004:81).

The changes brought about by the 1977 Educational Reforms came into being when educators sought to introduce a more multireligious approach in the teaching of RE. These reforms stated that the aim of RE was:

To enable pupils to appreciate spiritual, moral, and religious values and behaviour based on them. This appreciation is drawn from the four main religious traditions in Zambia, namely Christianity, Hinduism, Indigenous Zambian Beliefs, and Islam, and from the religious elements of the Zambia philosophy of Humanism (MoE 1984:4).

The introduction of a spiritual and moral educational syllabus was intended, firstly, to enable RE teachers to help pupils to explore the “taken-for-granted” assumptions of their religions as an essential pre-requisite to the development of moral, religious and spiritual awareness. Secondly, it was to help pupils to use their religious beliefs and values as instruments for actual evaluation of their own beliefs and values. While this would involve pupils in learning about religion, it would also involve them in learning from religion about themselves (Henze 2003:11-12). Haussmann, as quoted by Knauth, in Matsaung (1999: 23) points out that:

The point of departure should be a model whereby the pupil, at least partially, be made to feel at ‘home’ in his/her own faith. By doing so, an identity is created which is the pre-requisite for ability to enter into a dialogue with other religious institutions and beliefs. Even if, in many cases...the socio-cultural assumptions held by the pupils have changed fundamentally, even if in many cases one can hardly speak about their confession, it is still necessary to root the pupils in their own religion to which they at least formally, still subscribe. In this way religious education must compensate for the deficits of inadequate religious socialisation in order to help the pupil to establish a foundation upon which s/he can approach, unpack and interpret the unknown. In this way of dealing with the interface of other religious orientations a better understanding of one’s own tradition is achieved.

Thirdly, RE teachers had to overcome the barriers of religious prejudices and avoid bigotry and fanaticism in their teaching. This form of RE was introduced to help people live together

in harmony and to have a better understanding of what other people believe and do in order to promote an attitude of openness and tolerance, and a readiness to listen and ask questions instead of making judgments based on inaccurate information (MoE 1977:5).

For this reason, the researcher advocates a rethinking of the teaching of RE in secondary schools which will adapt it to the new circumstances in a Zambian multireligious context. It is hoped that RE teachers will adapt their teaching to suit the type of RE being advocated by the MoE. Henze (2004:38) affirms that RE is a subject that has to be adapted to people's present circumstances. Their experiences and culture have to interact with the Supreme Being's revelation and this is what makes revelation something living and dynamic in each religion.

The following observations have been made about the RE teachers' attitudes toward the educational reforms. They were unhappy with the spiritual and moral education offered by RE in schools (Mudalitsa 2002:24). The teachers were afraid of compromising the Christian faith with that of non-Christian religions, especially, in a nation that was designated "Christian". The argument is, a country where the majority are Christians should give Christianity the dominant emphasis in the RE syllabuses (Carmody 2004:82). They argued that the appreciation of spiritual, moral, and religious values stems primarily from Christianity rather than from other religions (Mujdrlica 1995:34, 37).

Fourthly, many RE teachers reverted to teaching the older traditional approach to Christian religious education because they perceived the non-Christian religions such as Islam, Hinduism, and Indigenous Zambian Beliefs as "lost" religions in the sight of God. Therefore, including them in the RE syllabus means accommodating syncretism. Masterton (1987: 117) points out that it was not easy for RE teachers from the Protestant mainstream to link up the divinely infallible biblical passages with the beliefs and values of non-Christian religions. They must be given credit for trying to protect Christian teaching as opposed to the non-biblical worldviews included also in the RE syllabus. Marsden (1980:3) adds that the teaching approach of Protestants (Evangelicals) is that of a fortress building mentality which makes them hold to fundamental doctrines of the historical Christian faith and to defend them against non-Christian religious influences.

This is confirmed by Ngoma (1999:4) who advocates that the church utilise every opportunity and avenue to preach the gospel. He requests the government to bring back Bible lessons in schools. He asserts that the Zambian education system must be concerned with Christian values. Therefore, the RE syllabus in particular must be focused on Christian values. He adds that lack of spirituality and morals in schools have created degeneracy among the present young people. He believes the cause of this decline is related to pupils not being taught the Bible, which alone, teaches absolute standards of righteous living. Masterton (1987:116-117) justifies the use of the biblical approach by arguing that since Christianity is the main religion in Zambia, it must play a bigger role in RE teaching than any other religion. This relates to the Christian heritage in this country where Christianity accounts for 72% of religious people as compared to other religions such as Islam 0.3%, Hinduism 0.2%, and Indigenous Zambian Beliefs 27%.

The Zambian Constitution (1996) guarantees freedom of worship and the right to propagate religion. This is expressed in Article 19 (i) which states, “Every person in the country has the freedom to change religion or belief and in community with others, and both in public and in private, to manifest and propagate his/her religion or belief in worship, teaching, practice, and observance”. In fact the Zambian Constitution Preamble (1996) states, “We the People of Zambia, by representatives assembled in parliament,...declare the Republic a Christian nation while upholding the right of every person to enjoy...freedom of conscience or religion”.

Chipanda (2005:8) condemned the declaration of Zambia as a Christian nation, being inserted in the Constitution, because it was done to make people submissive to the government and to win the favour and votes of Christians who are in the majority in the country. He proposes that Article 19 (i) of the Constitution, which states that every person in Zambia is entitled to enjoy freedom of thought and religion, stand. A contributor to the Times of Zambia (Correspondent 2005:6) has called the declaration discriminatory and segregative because it may affect other religious groups psychologically and they may fail to contribute to the spiritual well-being of the country.

Furthermore, Carmody (2004:90) argues that even if Zambia is officially a “Christian nation” it is by no means a homogeneous society but a heterogeneous one. Non-Christians and cultures are still constitutionally protected. Another fact is that Indigenous Zambian beliefs and practices have not been completely eroded and replaced by those of Christianity.

Indigenous socio-cultural values have not been completely overtaken by modern, Western values, even among educated and urban people. The liberal and democratic socio-political atmosphere in the country shows that the diversity of views on issues, including religion and culture, is on the increase.

In an endeavour to return to “Christian Living Today” and “Cambridge Bible Knowledge”, RE teachers Zambianised the two syllabuses into new syllabuses called 2044 and 2046, but this deviated from the multireligious approach intended by the reforms. Mujdrica (1995:35-36) argues that though the two syllabuses were Zambianised by including other religions such as Indigenous Zambian Beliefs, Islam, and Hinduism, they still leaned heavily on Christianity. He summarises the two syllabuses as follows: Syllabus 2044’s basic approach is helping pupils to: see society, tradition and church; judge according to the Bible; and act like a Christian. Syllabus 2046 is based on a biblical model of RE and uses the biblical theme approach in which knowledge of Christian beliefs and values is paramount. Carmody (1999:132-133) remarks that Zambian RE teachers reverted to the former tradition because they perceived schools as extensions of their churches and RE as a tool for converting pupils to the Christian faith. Masterton (1987:126) adds that this was done “in line with their long tradition of Bible teaching and their belief in the divine infallibility and authority of scriptures”.

Carmody (2004:93) argues that the two syllabuses, 2044 and 2046, are not relevant to a fast growing Zambian multireligious society. Therefore, they need revision. Mudalitsa (2002:26-27) adds that RE in multireligious Zambian schools should enable pupils to understand religious beliefs and practices so that they may use religion constructively for their own growth and the development of their society. Though Catholic and Protestant teachers accept important doctrines from the Bible and would like to see pupils nurtured in Christian faith it does not necessarily mean that they cannot become involved in teaching the beliefs and values of other religious faiths. The migration of people from other parts of the world has caused the RE class population in many Zambian schools to become religiously mixed. As a result, the usual one-faith Christianity approach to the teaching of RE has proved irrelevant. Henze (1994:22) remarks:

Pluralism is not new to Zambia. History explains the movements of peoples which resulted in the rich religious and cultural mixture found among the seventy plus tribes.

Each of them has various forms of worship, supplication, work, duties, initiation rites, marriages and burial practices.

According to Ministry of Education (1977:v), RE should be revised to fully meet the needs and aspirations of all Zambians. The Curriculum Development Centre (CDC) clearly states, “Every curriculum should respond to recent developments taking place in Zambian society and in the education sector according to *Educating Our Future* which has become a cornerstone of formal education” (CDC 2000: Preface).

Multireligiosity in Zambia has become a fact of life and cannot be simply wished away. Therefore, it is imperative that all religions should be taken into consideration, especially the Indigenous Zambian Beliefs, which have often been neglected. Alluding to this situation, Moyo & Shoko (1992:3) argue that, “To date, African Traditional Religions are on the periphery in Religious Education curriculum that is Christian in its content”.

Moyo and Shoko (1992:4) further plead that these religions should occupy a central position in the educational curricula since they can be perceived as helping to (a) revive and strengthen African tradition and culture, (b) re-establish the people’s self identity, (c) promote nationalism and national unity, and (d) encourage spiritual and moral development. Besides African Traditional Religions, Islam and Hinduism should be similarly included in the RE syllabuses to help the pupils who belong to these religions learn about their religious beliefs and values. Such inclusion will make the syllabuses more representative of all the major religions in Zambia.

Explicitly, it is very important for all pupils in Zambia to know or to learn something about their religious heritage. This precipitates the necessity for major changes in the attitudes and perceptions held by RE teachers in secondary schools.

The Curriculum Development Centre mandate makes it important to find out the RE teachers’ perceptions of syllabuses 2044 and 2046 in order to provide some guidelines concerning new approaches for teaching RE in Zambian multireligious secondary schools.

Furthermore, Wright (1993:32) asserts that placing Christianity at the centre of RE fails to do justice to the multi-faith nature of Zambian society. It is doubtful whether an education that ignores the truth claims of other religions in the country can justly claim to be an educational activity. As a result, the Ministry of Education (1996:27, 32) states that in dealing with RE, the syllabus objectives, content, and methods should take into consideration the current pluralistic Zambian context. Chidester, in Matsaung (1999:51) adds, “In order for the study of religion to be justified within a school curriculum, it must serve, not explicitly religious goals, but recognisable educational goals that are consistent with the aims and objectives of other academic subjects”.

RE is about studying religions educationally. Both the RE teacher and the pupils become involved in this exercise using teaching-learning principles and methods that are embedded in general and subject didactics. Additionally, Miller, as quoted by Chidester (1994:37), puts it thus, that, “Anyone who knows only one religion knows nothing about religion”.

This suggests that knowledge about religions begins with encountering two or more religions. It begins with the description and comparison of religions. Will (1981:30) submits that Clark reaffirmed this opinion, “It might well be said that one’s education is not complete without a study of comparative religions and history of religion and its relationship to the advancement of civilization”.

The perceptions of RE teachers in Zambia remain a matter of concern since they have used the subject as a tool of evangelisation to bring non-Christian pupils to the Christian faith. They want to see pupils converted and become disciples of Jesus Christ. As a result, they start RE lessons with either Christian prayer or a reading from the Bible, which is naturally followed by a brief comment or sermon (Simuchimba, in Carmody 2004:114).

On the contrary, the Ministry of Education (1983:3) argues that starting RE lessons with a Christian prayer or Bible reading in a multireligious classroom is educationally not acceptable because of the differences between Zambian RE in schools and faith development and evangelism in churches. It is also a violation of non-Christian pupils’ constitutional religious freedom and conscience. Simuchimba, in Carmody (2004:115) adds that it is outside the role of the RE teacher as an educator to turn the multireligious RE classroom into a Christian church, chapel, or cathedral, thereby alienating the non-Christian pupils. Instead, the aim of

RE should be to help pupils acquire knowledge, skills and understanding of religion in a plural sense, rather than lead them in the prayers and scriptures of one particular religion. Therefore, if Zambian RE is to be contextual and educational, it should endeavour to cover all religions represented in the country.

It is for this reason that the Zambian government introduced a new educational policy document (1996), called *Educating Our Future*, to evaluate and, consequently, reform the entire educational establishment. It also requires that the whole school curriculum, in general and Religious Education syllabuses in particular, respond to the current multireligious Zambian educational context. The main aim of education, and RE in particular, is, “the full and well-rounded development of each student for his/her own personal fulfilment and the good of society” (MoE 1996:29).

As already observed, RE in Zambian secondary schools concerns both the RE teachers and the education policy-makers, albeit, for different reasons and in different ways. These reasons may have been caused by different perceptions and beliefs among religious groups and educationalists. Therefore, taking cognisance of these different perceptions and beliefs may help in understanding the problem and in providing possible solutions.

1.2. STATEMENT OF THE PROBLEM

Zambian education policy-makers sought to introduce a multireligious approach in the teaching of RE, but RE teachers tended to be reluctant to respond to the Ministry of Education directive in applying that approach in Zambian secondary schools.

It is in the light of the above problem that this researcher thought it necessary to seek answers to the following questions:

1.2.1. From where did the problem arise of RE teachers’ reluctance to respond to the Ministry’s directive in applying a multireligious perspective?

1.2.2. What is the nature of RE in general, and particularly in the Zambian educational context?

1.2.3. What perceptions abound in the minds of RE teachers concerning RE in Zambia?

1.2.4. What guidelines can be provided to RE teachers to assist them in applying a multi-religious educational approach?

1.3. AIM AND OBJECTIVES OF THE RESEARCH

1.3.1. Aim of the study

The aim of this study is to investigate why RE teachers tend to be reluctant to respond to the Ministry of Education directive in applying a multireligious educational approach in their teaching (cf.1.2).

Against this background an empirical investigation into the perception of RE teachers concerning the teaching of RE in Zambian multireligious secondary schools will be conducted in the Copperbelt Province.

This investigation is important as the reality of the multireligious situation in Zambia has brought with it changes in the attitudes and perceptions of this phenomenon. Viewed from this perspective, more light will be shed on the prevailing teaching of RE in the secondary school situation. This will help in understanding the situation under investigation.

The aim of this study is an attempt to put that which has been researched into an objective perspective by critically analysing the issues mentioned above. The result is not to recommend a new RE syllabus, but to suggest how it could be revised. In addition, it is not an exhaustive study of RE literature. It is limited to the historical genesis of RE in Zambia, the nature of RE, and the Zambian RE teachers' perceptions of RE.

1.3.2. Objectives of the study

As a direct result of the above-mentioned aim, this research will seek to achieve the following objectives (realised in the subsequent chapters):

1.3.2.1. To understand the historical genesis of RE in Zambia during the pre-colonial, colonial and post-colonial eras.

1.3.2.2. To understand the nature of RE in general, and its specific application in Zambia.

1.3.2.3. To understand the perceptions of RE teachers in Zambia by using an empirical investigation.

1.3.2.4. To provide guidelines to RE teachers and education policy-makers regarding the multireligious educational approach.

1.4. MOTIVATION FOR THE STUDY

The impetus to research the topic arose from the following factors. Having taught RE at secondary level for some time, also having trained Christian teachers at college level to teach RE in public secondary schools for the past fourteen years, and of late having been a member of the RE National Committee for Syllabus 2046, the researcher has been exposed to the tension existing between the Ministry of Education policy-makers and the Zambian RE teachers who use the syllabuses in senior secondary schools (Grade 10-12). This problem is acknowledged by the MoE Inspectorate to be a real one, as Henze (1994:101) remarks:

Why is it that RE is the only subject where volunteers continually offer to teach? Major subjects like Maths, Science, and English do not have such offers from outside the teaching profession. Undoubtedly there are a number of misconceptions regarding RE. Teachers still do not distinguish between Christian faith development of the pre-1970's and RE in the current multireligious context. Many still make no distinction between preaching and teaching because they fail to understand the professional nature of RE in the current Zambian schools.

The teaching of RE on a voluntary basis was due to the fact that in the past the Government through the Ministry of Education did not hire or pay RE teachers. The subject was under the control of the Christian churches who financed the production of the RE syllabuses and volunteered to teach the subject in accordance with their religious affiliation. As a result, RE became an extension of church work whereby RE teachers in secondary schools became guardians of pupils in matters of the Christian faith. Thus, the methods used in the teaching of the subject were those of nurturing and indoctrination. Mudalitsa (2000:9) adds that RE

teachers in Zambia have become enthusiastic preachers who use RE to convert pupils to their own particular brand of Christianity. This perception motivated the researcher to carry out this study in order to discover the extent of the problem and come up with some suggestions and guidelines as to how RE can be taught using a multireligious educational approach in Zambian multireligious secondary schools.

Secondly, the researcher is currently a lecturer at the Theological College of Central Africa where he is engaged in training Christian teachers to teach RE, not only in Church, but also in public schools where classes consist of pupils of different religious backgrounds. Observing the student teachers' negative perceptions of, and reactions to RE as a subject, and their attitudes toward non-Christian religions has created a degree of concern in the researcher's mind. Hence, he was motivated to carry out the present study.

Thirdly, in the researcher's M.Th dissertation: *Theological Education by Extension: A Missiological Analysis of the Association of Evangelicals of Africa and Madagascar – TEE Programme from a Zambian Perspective* (cf. Chizelu 1996), he benefited greatly, not only by gaining knowledge about theological educational research, but also by acquiring valuable experience in developing strategies for training Theological Education by Extension (TEE) teachers. TEE is an educational strategy which enables learning to take place at times and in places that permit the student to continue his/her usual non-scholastic functions in society, and provides for the synthesis of cognitive learning and practical experience (Daneel 1989:230). Additionally, the researcher gained more knowledge of how to evaluate a theological syllabus from an educational perspective regarding its objectives, content, and methods, so as to have a balanced approach to leadership training. This also motivated the researcher to investigate RE teachers' perceptions of syllabuses 2044 and 2046, so as to provide a similar approach to the religious education of pupils of diverse religious backgrounds whose education is funded by the government using public funds.

Objectivity and tolerance in teaching RE are a necessity in a multireligious context where other religious views must be valued and accommodated. Tolerance should be a *sine qua non* in conducting research since it counters scientific chauvinism (cf. Lewis 1999:12).

Taken together, the issues mentioned above, motivated the researcher to carry out this study in order to discover the extent of the problem and to suggest some solutions.

1.5. RELEVANCE AND ACTUALITY OF THIS RESEARCH

For research to be relevant and actual, it should be of educational value. This implies that the description of the problem and proposed solutions should contribute to the *theory* and *practice* of education in the present and even in the future (Venter, in Lewis 1999:13). The actuality and relevance of this research should be stated in both general and specific terms. Five reasons are noted below.

Firstly, RE in Zambian secondary schools was inherited from a colonial RE, which was in the form of Christian Religious Education (CRE), the aim of which was to help pupils acquire a knowledge of the Bible and be nurtured in the Christian faith. However, the Zambian government realised that the country was becoming more multireligious and CRE, based on one particular religion, was becoming irrelevant. Despite the fact that the government introduced a number of educational reforms to replace the colonial CRE, RE teachers ignored them and continued to teach RE by using the colonial approach. Thus, they bypassed the intended educational goals of teaching the subject from a multireligious perspective. From the above brief history of religious education in Zambia, this study is intended to awaken RE teachers to the fact that the present Zambian situation is more multireligious than mono-religious and that RE needs a multireligious approach.

Secondly, though Zambia has become a multireligious society, the Zambian teachers' perceptions of RE and pupils have changed very little. They still tend to perceive RE as a subject to be used to convert pupils to Christianity. However, the manner in which humans perceive another human and/or situation influences their subsequent thinking and behaviour and causes them to act in a certain way (*Weekly Argus Personal Finance* 6/7 February, 1999, in Lewis 1999:5). Lewis (1999:5) points out that since education is an act which involves people, it is inevitable that varying perceptions will occur. How one perceives another person or situation can have either positive or negative results, depending on a host of factors. A negative outcome of such perceptions can lead to conflict (in the case of RE teaching), which can be caused by misperceptions, inaccurate religious perceptions, or stereotypes (Weiner-Campanell 1997, in Lewis 1999:6). Stone, in Lewis (1999:6) is of the opinion that in many cases, past and present perceptions lend themselves to unfavourable or unfair evaluations of people and situations. Consequently, the way in which Zambian RE teachers perceive the subject and their non-Christian pupils is a matter of vital importance in this study. It compels

the researcher to investigate the causes for the reluctance of the RE teachers in applying to their subject a multireligious approach. Thereafter, the researcher will provide guidelines for teaching RE using a multireligious approach.

Thirdly, there appears to be tension between the Zambian RE teachers and the MoE as to how to teach RE in the present multireligious situation. One way to help resolve the tension is to open dialogue between the RE teachers and the MoE. This dialogue does not mean Christians are compromising their faith, but according to Kritzinger (1991:4,15) it equips Christians to give an intelligible account of their faith to people of other religions in situations of mutual witness (cf. Peter 3:15). Dialogue in RE can provide accurate, sympathetic knowledge about other religions without any pressure to judge them or choose between them (Nicholson 1994:13). In the opinion of Shorter, in Haar (1992: 36-37) the onus for the dialogue lies on the religious educator because s/he is committed to the promotion and service of religion and can articulate religious values in logical forms which can relate to the needs of students in a changing, technological society. This study, therefore, also seeks to shed light on the importance of dialogue in reducing misunderstandings in the Zambian multireligious secondary schools.

Fourthly, the author hopes that this study will stimulate other educationalists to raise questions regarding the field of teaching RE in a multireligious context in Zambia. This study is open for further examination by those who are concerned with education and with the teaching of RE from a multireligious educational approach.

In the fifth place, the very nature of Zambia's present system of multireligious education acknowledges and accepts the rightful existence of different religious groups. Since the aim of multireligious education includes, amongst other things, the development of positive attitudes with regard to people who practise other religions, it obviates prejudice and negative stereotyping (cf. Lemmer and Squelch, in Lewis 1999:15). As a result, an evaluation of the current RE teaching practices and syllabuses will bring to Zambian RE teachers and policy-makers an awareness of the educational reality of multireligious education and a greater ability to address it. This fits in with what the national education policy of 1996 affirms:

The Ministry of Education will seek to develop evaluation procedures that can assess not only narrowly intellectual areas but also attitudinal and dispositional outcomes,

and such areas as innovativeness, problem-solving ability, and capacity for self-initiated and self-sustaining learning (MoE 1996:57).

The above-mentioned points make this study relevant and actual in order to help those involved in RE to teach it from a multireligious educational perspective.

1.6. DEFINITION OF TERMINOLOGY

Bless & Higson-Smith (1995:35) state that for concepts to be useful they must be defined in clear, precise, non-ambiguous and agreed-upon ways. Therefore, it is from this perspective that the researcher has selected the following terms and concepts to be clearly defined in order to give meaning to this study.

1.6.1. Teaching

Teaching is the conscious and deliberate effort by a mature or experienced person to impart information, knowledge and skills to an immature or less experienced person, with the intention that the latter will learn or come to believe what s/he is taught on good grounds (Akinpelu 1981:190). In this study, teaching refers to the process whereby the RE teacher, whom, one hopes, is mature and experienced, is able to stimulate learning by the immature and less experienced pupils. What is to be learned, in this case, must be presented to the learner in a way which is intelligible to him/her (Hirst & Peters 1970:76-86).

However, the teaching of RE in Zambian multireligious secondary schools should not be the transmitting of one particular religious heritage or conversion experience, but a process in which pupils are helped to learn the religious concepts and practices of the larger community in which they live, and to develop a faith of their own (Thompson 1988:21). Teaching should be open-ended, leading to understanding, respect, and appreciation of pupils of all religions. Otherwise, it may lead to dogmatism which alienates those pupils who do not belong to their teachers' religions. In this process, the role of the teacher should be that of a facilitator who gives room for pupils to think for themselves about the religious issues presented to them. Furthermore, for teaching RE in multireligious secondary schools, RE teachers should have an educational empathy towards other religions. This empathy does not entail a teacher having to lessen his/her own commitment to his/her religious faith, but implies toleration of

other religions. Chidester, in Nicholson (1994:14) asserts that civic toleration of other religions in a community does not mean acceptance of all religions being the same, but only implies that all religions have equal right to existence in the country.

1.6.2. Religion

The concept of religion has many definitions, but the following definitions are particularly relevant to this study. Kung, in Magesa (1997:24) defines religion as, "...a believing view of life, approach to life, way of life, and therefore, a fundamental pattern embracing the individual and society, man and the world, through which a person sees and experiences, thinks and feels, acts and suffers everything...".

In this sense religion becomes vital in upholding the moral behaviour of an individual in society and the society itself (Mwansa, in Carmody 2004:36). Therefore, RE is the process of helping pupils to understand the religious dimensions which are implicit in the whole of human experience. It is also about making pupils aware of and sensitive to what is already going on in their lives. As a result, the teaching of RE should not be meant to indoctrinate pupils with something alien, but to awaken something already existing within themselves. This should be the aim of RE in teaching religion in Zambian multireligious secondary schools (Lane, in Henze 2003:4).

Tulloch (1993:295) defines religion as the belief in a Supernatural controlling power, especially in a personal God or gods entitled to obedience and worship. According to Summers (1996:20, 22), whatever is the most prized aspect of someone's life can be called that person's religion. Faith is the practical side of belief or ultimate concern or commitment. In this way religion gives meaning to life providing answers to "existential" questions such as: Whose world is this? Where do I come from? Why am I here? How do I cope with the hardships of life? Does my life have any meaning? What will happen to me when I die? These crucial questions clearly indicate that religion refers to a particular system of faith and worship. Humans are committed to make sense of this world and that there is a purpose in the universe regardless of their particular religious tradition.

This study, therefore, is interested in understanding some of the answers to the question, Why should religion be taught in schools? The following are possible answers to this question:

1.6.2.1. The teaching of religion helps pupils to understand their own religion and its values by facilitating acquisition of religious knowledge. For this reason, religion as the centre of pupils essential life, should be taught in a responsible and an accountable way by RE teachers (Matsaung 1999:10).

1.6.2.2. Religion gives meaning to life by providing answers to “existential” questions such as those already mentioned by Summers (1996:22). These critical questions clearly indicate the importance of teaching religion in schools in order to help pupils find answers to the above questions.

1.6.2.3. Religion has the capacity to transform pupils and their environment. This is done through the educational aspect of religion. It is, therefore, very clear that education that is provided by schools should encompass a religious aspect (Streng 1985:2).

1.6.2.4. Religion is a fact of life. Religion and life belong together. Religion permeates relationships, informs values and changes behaviour (Matsaung 1999:14). Summers (1996:48) argues that since the dawn of civilisation, the debate about the existence of God has occupied the minds of people. The quest for truth about religion is perpetual. Religion plays a significant role in millions of people’s lives. Thus, this phenomenon cannot be ignored in education. Because religion is an aspect of society, as are other activities, it should be a matter of concern that religion be taught in schools in a systematic way.

1.6.3. Education

“Education” has many definitions, but for the purpose of this study the following definitions will be appropriate. Mokgalabone (1992:22) stipulates that education is a universal phenomenon whereby the adult members of society are committed to guiding the younger generation to meaningful, independent and accountable adulthood. Similarly, Van Rensburg, *et al* (1997: 251) define education as: “A conscious purposive intervention by an adult in the life of non-adult to bring him/her to intellectual independence”.

The above statements create a problem by assuming that the adult is the know-all and the non-adult is the receiver of the content of education as delivered by the former. A correct perspective would be that education is a reciprocal interaction between the teacher and the learner. Both benefit from the other. No one is omniscient and no one is the empty vessel. They each have something to impart and to share. They operate in an interactive mode. This form of interaction is made possible by the State with the intention of providing education to all citizens of the country. In short, education is an on-going, life long experience (Peters, in Grimmit 1978:9). A more appropriate submission is that of Franken, as quoted by Msimeki (1988:7) which shows that education is, “The activity in which one individual seeks to promote in another the desire and capacity to actualise himself so as to realize his potentialities to an optimum level”.

Seen in this light, the ultimate aim of education becomes the proper actualisation of the potential of every learner. Education becomes a human event where all learners receive appropriate learning in terms of their aptitude, capabilities, abilities, interests and other attributes. In short, education becomes a human event which will enable each learner to become a worthy human. In this study, therefore, education refers to the promotion of the development of a whole person in terms of spiritual, moral, mental and social human dimensions (Henze 2003:3). It aims to produce pupils who are capable of doing new things based on knowledge from past experiences, not simply by repeating what other generations have done. It should produce people who are creative and innovative discoverers. Above all, education should cause pupils’ minds to think critically and to be able to verify, not to just accept, everything they are offered (Groome 1980:248).

1.6.4. Religious Education

According to the Zambian Ministry of Education, RE is the guiding of pupils by teachers in an open-ended and critical evaluation of different religions to discover what they alone can discover and what they alone can put into practice since God means different things to different pupils (Henze 1994:31). In this study, the term refers to the kind of education that promotes an open-ended, critical, and pupil-centred approach to the subject. It is a situation in which pupils are given freedom and responsibility to evaluate religion critically and then to follow the religion of their own choice. This freedom is in line with the United Nations Declaration of the Rights of the Child (Mudalitsa 2000:46-47).

Additionally, this study recognises that in Zambia all religious traditions, such as Christianity, Indigenous Zambian Beliefs, Islam, and Hinduism have their own particular religious education. For example, in Christianity RE will be Bible-centred in approach and reflect the worldview that is Christian in character, leading adherents to Christian commitment. For Indigenous Zambian Beliefs, RE will be centred on the experiences of the elders that are transmitted to the young in order to uphold the cultural heritage. For Islam, RE will be Qur'an-centred and will lead Muslims to commitment to Islam. For Hinduism, RE will be Veda, Upanishad, or Bhagvada Ghita-centred and its adherents will uphold these to show their commitment to their religion (Matsaung 1999:18-19).

Therefore, it is important that religions are equally covered in multireligious secondary schools in Zambia. This will make the teaching of RE consistent with the aims and objectives of other academic subjects and maintain a balanced approach to religious diversity in Zambia. It distinguishes RE from programmes designed to instruct or to indoctrinate learners in a particular religion. Hence, it becomes a multireligious education (Matsaung 1999:19).

It is in this context that the teaching and learning of religion in secondary schools should be located within the parameters of general educational principles from a multireligious perspective.

1.6.5. Multireligious context

Thompson (1988:10) describes a multireligious context as a social/religious order founded upon the principle of harmonious interaction, for common ends, among various distinct religious communities each of which possesses both identity and openness. Lenski (1965:25-26) adds that it is a situation in which organised religious groups with incompatible beliefs and practices are obliged to co-exist within the framework of the same community or society. Marty (1980:37) asserts that these communities or groups need to have a pluralistic vision in which they can help young people to live, learn, and grow together within a larger community. Therefore, the teaching of RE should not be from the perspective of one religious group showing superiority over the other groups, but it should inculcate mutual respect and co-operation.

In this study, the term multireligious context refers to the current Zambian multireligious secondary schools in which pupils from all religious groups: Christianity, Islam, Hinduism, and Indigenous Zambian Beliefs attend the same classes and take the same subjects as mandated by the Ministry of Education. In this multireligious context, RE teachers should recognise and accept the rightful existence of different religious groups and view religious diversity as an asset and source of religious enrichment rather than a religious problem (adapted in Lemmer and Squelch 1993:4-5)

This study advocates that in Zambian multireligious secondary schools all religions should develop an appreciation of the beliefs and practices of one another. Secondly, all religions must strive to enter into dialogue. Through dialogue they will together try to discover what is true, good and workable for all. The basis of such dialogue is mutual trust and openness (Tarasar, in Thompson 1988:204-205). Thirdly, all religions require a paradigm shift, which is a basic change in the framework of their perceptions of religious pluralism in Zambia. They should face reality that religious diversity in the country has come to stay and should be embraced at all cost (Henze 1994:34-39). It is important to note that the RE teachers can be tolerant and accepting of other religions without needing to “shift” from the core beliefs of their own faith.

1.6.6. Perception

Steinberg (1995:34) defines perception as the process whereby people acquire information about their environment through the five senses: hearing, sight, touch, taste and smell. People use these senses to gather information about physical objects, people and events. They then organise and interpret the information to explain what is happening around them.

Perception, therefore, goes along with the ability of the mind to link sensory information to an external object as its cause. This comprises the acts of understanding, insight and the capability of observation and perceiving. It is abundantly clear that we perceive through a frame of reference, that is, a set of interlocking factors, ideas, beliefs, values and attitudes. This frame of reference filters people’s perceptions because it provides the basis for their understanding of other people, events and experiences. Perception, therefore, is a personal process and in it people play an active role. It provides people with a unique worldview (Matsaung 1999:8). This study acknowledges the fact that RE teachers are individuals who

are unlikely to select the same stimuli or organise them in the same way. Even though they may participate in the same experience, they may interpret it differently (Steinberg 1995:37).

In this study, therefore, perceptions refer to the way in which RE teachers are engaged in the perceptual process of selectivity, organisation and interpretation of the teaching of RE in multireligious Zambian secondary schools. This challenging process demands them to perceive RE as an educational subject that requires teaching it from a multireligious perspective and not as a confessional one. That being so, their informative perceptions are *sine qua non*, not only to the researcher, but to the Zambian society at large and this consequently warrants a critical investigation (noted in Matsaung 1999:9).

1.7. RESEARCH DESIGN AND METHODOLOGY

A research design is a programme to guide the researcher in collecting, analysing and interpreting observations and data in order to find answers to research questions (Bless & Higson-Smith 1995:63)

Methodology is the science of methods which refer to the tools or devices that people use to comprehend a phenomenon in social and other sciences (Kgatla 1992:9). In the context of this study, methodology refers to the quantitative (questionnaires) and qualitative (interviews) research survey which the researcher will use during the investigation. In this study, the use of both instruments, the self-administered questionnaire and in-depth interviews, will be used in gathering relevant information regarding the perceptions of RE teachers in Zambian multireligious secondary schools.

The population to be studied is composed of RE teachers found in the five (5) districts randomly sampled from the ten (10) districts of the Copperbelt Province in Zambia who are teaching syllabuses 2044 and 2046 in senior secondary schools between January and April of 2006. This time frame has been chosen because all the secondary schools in the Copperbelt will be in session. They will not be having national examinations so the chance of finding the RE teachers within the school premises will be high.

The pre-testing will be done through the evaluation of a questionnaire by my promoters at the University of South Africa and a team of RE advisers from the Ministry of Education and the

Theological College of Central Africa. They will help him to see that all questions are clear and precise. The questionnaire will also be pre-tested in four senior secondary schools in Luanshya, because Luanshya is not one of the districts in which the primary data for schools will be collected. Questionnaires will be administered to the eight Zambian RE teachers from each of the four schools. The data will be analysed and subsequently revised for the main study so that the internal validity and reliability of the tool can be maximised and any inherent ambiguity uncovered (Leedy 1984:136).

The research design and methodology will be dealt with in- depth in Chapter 4.

1.8. PROGRAMME OF STUDY

As already mentioned, the aim of this study is to investigate why RE teachers tend to be reluctant to respond to the MoE directive to use a multireligious approach in teaching RE. The aims include: a discussion of the historical genesis of RE in Zambia, a critical analysis of the nature of RE, and an investigation of the perceptions of RE teachers in Zambia towards RE and the RE syllabuses 2044 and 2046 in light of the current multireligious composition of pupils in Zambian secondary schools.

This thesis is structured as follows:

Chapter 1 gives an orientation to the problem to be studied as well as the aim of the research. Explanations of concepts and methods of investigation are offered.

Chapter 2 will present an overview of the historical genesis of RE in the pre-colonial, colonial and post-colonial eras in order to understand how this has influenced current RE teaching practices.

Chapter 3 will discuss the nature of RE, in general, and its implications for the current multireligious context.

Chapter 4 will focus on research design and methodology. A questionnaire and interview will be developed that would be suitable for measuring the perceptions of RE by selected RE teachers.

Chapter 5 will analyse and interpret the data collected about the perceptions concerning RE in Zambia.

Chapter 6 will give an overview of the researcher's findings, comment on their implications, make recommendations for future studies, and conclude with remarks and guidelines regarding the multireligious educational approach to RE.

1.9. SUMMARY

In this chapter, attention has been given to research procedures such as the background to, and formulation of the research problem, the applicability of and motivation for the research, and to the stipulation of the aims and objectives of the research project. This chapter has also included the conceptual analysis and formulation of definitions applicable to the research. These will be used throughout in this study. Finally, a programme of study is presented to orient the reader to the following chapters.

Chapter 2 will discuss the historical genesis of RE in Zambia.

CHAPTER TWO

THE HISTORICAL GENESIS OF RE IN ZAMBIA

2.1. INTRODUCTION

What happens in the present is usually the result of historical dynamics, and RE in Zambia is no exception. Merely viewing RE in isolation or looking at it in its current perspective without linking it with the past may lead to wrong conclusions. Therefore, a critical analysis of RE from a historical perspective follows which takes into account the historical changes that have influenced, shaped it, contributed to, and enhanced it the point of making it significant in contemporary Zambian education. Its educational implications can be more accurately identified, interpreted and understood when its genesis is known and grasped. The aim of this chapter, therefore, is to explore the historical genesis of RE and note the changes in Zambian RE during the pre-colonial, colonial, and post-independence eras.

2.2. THE PRE-COLONIAL ERA

Most of the tribes which have come into present-day Zambia had already settled previously in neighbouring areas (Kelly 1999:32). Haantobolo & N'gandu (1992:22,39ff) add that most of the tribes in Zambia migrated from different parts of Africa, for example, the Katanga area in Congo, West, East, and Southern Africa due to tribal wars and the need for green pastures for their animals. The Bemba, Lunda, and Kaonde people are believed to have come from Congo and settled mostly in the northern part of the country. The Luvale, Luchazi, Mbunda, and Chokwe people came from Angola and settled in the current northwestern part. The Ngoni and Chewa people are believed to have come from Malawi and Mozambique and settled in eastern Zambia. The Lozi are thought to have come from southern Africa when they fled from Shaka's wars. As a result of these wars, the Lozi people moved westward into present day Zambia's Western Province in the Zambezi flood plain called Barotseland, which was regarded as the north-western territory. Their territory comprised the current Western, North-

Western, and Copperbelt Provinces of Zambia, an area rich in minerals such as copper. The rest of the country was called the North-Eastern part.

Traditionally, Zambia was profoundly rural. People were first of all hunters and gatherers. If they lived near water, notably the Zambezi and Kafue rivers and tributaries or the lakes in Luapula Province, they also fished. In the deserts of the south-west they added berries and roots to their diet. As the population grew and wildlife and fish stocks diminished, some became farmers. Agriculture was their dominant means of livelihood (Pell 1993:8).

Additionally, the Zambian people lived in their villages as one community. As such they shared the things they had in common. In contrast to an emphasis on the individual, characteristic of the West, the concept of kinship dominated Zambian traditional life. Children were brought up with a clear awareness of roles and expectations. Their place was defined in terms of their families and clans. Patterns of respect, especially towards elders, and taboos often related to marriage, family and other relationships, were emphasised from an early age (Pell 1993:30). In this context the individual did not experience his/her own self-awareness, except in terms of community and tribal solidarity (Daneel 1985:89). Maimela (1985:66) asserts:

...an African is made fully aware that the individual's life and pursuit of life are not attainable in isolation and apart from one's fellows because life is something communal and is possible only in a network of mutual interdependencies between an individual and his/her community. Accordingly, in all life's pursuits an African will always strive for the maintenance of dynamic (good) relationship(s) with his/her extended family, clan or tribe, ancestors, God and nature.

For example, amongst the Lamba people in Zambia, to become angry with another person, or lose one's temper, especially with a fellow Lamba, is almost worse than committing adultery (Pell 1993:30). Kemp (1987:33) suggests that it would be better to tell a lie than disturb the peace. Harmony in the community and generosity towards others were valued above a rigid understanding of "honesty" or "truth". As Masterton (1987:41) emphasises, "the sacred is manifested by unity, not by separation". To the African, and indeed in Zambian societies, one is not a full human until one has been initiated into the community through relevant rites of passage, particularly initiation, and then marriage and children were expected to follow to complete the process of becoming human. As Dickson and Ellingworth (1969:159) say of the Bantu, "living is existence in community". Snelson (1974:18) adds that the African saw

him/herself not as an individual but as a member of an extended family which was itself part of the clan and tribe.

Commensurate with this emphasis on the community, time was conceptualised in a cyclical rather than linear fashion and was more event oriented (Pell 1993:31). While Mbiti has sometimes been criticised by other scholars (Kato 1975:63; Ray 1976:41) for his suggestions that time in Africa is seen more as present and past than future (he argues from research into East African languages that there are no words or expressions to convey the idea of a distant future), his comments on the underlying perception of time are helpful in understanding this orientation:

The future is virtually absent because events which lie in it have not taken place, they have not been realised and cannot, therefore, constitute time...what is taking place now no doubt unfolds the future but in the present and past...Time has to be experienced in order to make sense or to become real. A person experiences time partly in his/her own individual life, and partly through the society which goes back many generations before his/her birth. Since what is in the future has not been experienced, it cannot...constitute part of time (Mbiti 1969:17).

This does not mean that Zambian people were not thinking of time in a future sense, but rather that the focus of understanding was on what had happened in the past, especially given the cyclical pattern of nature: night and day, dry and wet, hot and cold, famine and flood, birth and death (Pell 1993:31). In addition, time was more “event” oriented, rather than chronological as perceived in the West. “When Africans reckoned time, it was for a concrete and specific purpose, in connection with events but not just for the sake of mathematics or some external, Greenwich Mean Time (GMT) standard. Since time is a composition of events, people...did not reckon it in a vacuum” (Mbiti 1969:19).

Economically, Zambian people were limited to the provision of the simple needs, primarily food and shelter, of one’s family and the community. Their capital was measured in cattle or well-stocked grain bins, a few simple tools, and, perhaps, some cowrie shells or beads. Polygamy was practised because additional wives were valuable in the running of the home and the growing of crops, and it was absurd that women capable of bearing children should remain unmarried (Snelson 1974:18).

Zambian people interacted with one another not only in the course of everyday life but significantly through special occasions such as ceremonies and rituals. According to Masterton (1987:19) these occasions helped to give people a sense of identity and belonging. Politically, Zambian society was governed by village headmen, chiefs, and kings. Everyone was required to submit to the authority of their traditional rulers. As Zokoué (1990:4) reflects, “Certain aspects of African culture tend toward domination. The priority due to the oldest person, the fear of the sorcerer, the servile submission to the chief, and the power of the healer are values that are projected onto the leader”.

Masterton (1987:149) adds that in traditional Zambian culture positions of leadership were hierarchical. The people who occupied the top positions were considered to be wise reservoirs of knowledge. According to Nyirondo (1997:149) there was a ladder of relationships. The topmost position was occupied by the Supreme Being or gods and the next highest by ancestral spirits who were followed by the chiefs and kings, then the village headmen and elders. As a result, the leaders, at whatever level of hierarchy, were looked upon as teachers, counsellors, advisers, or judges, although according to Randall (1970:8), decision-making was only reached after an informal communal consensus was obtained.

It is from these beliefs, values and practices that the aims, content and methods of general and religious education emanated. It has been asserted that religious education, in indigenous African society, was inseparable from the way of life and was rarely institutionalised, as compared to Western education which was introduced by Christian missionaries who brought very different individual and social values (Haar 1992:29). Hence, before proceeding to current religious education, it is important to give the reader a brief explanation of traditional education in general.

2.2.1. General education in the Pre-colonial Era

The Zambian people had their own traditional education well before colonial missionary education arrived. It is affirmed by Busia (1964:13) that every African community had a way of passing on to the young its accumulated knowledge in order to enable them to play adult

roles and to ensure the survival of their offspring and the continuity of the community. This education was essentially seen as helping people to exploit nature for the satisfaction of their needs and that of society (Gupta 1979:68) and it was a collective responsibility and task for the entire village community (Haar 1992:31). Society had “rites of passage” from one stage of life to another so that the young people learned what was expected of them and had a feeling of security (Masterton 1987:25). These rites of passage were in the form of conversion from childhood to adulthood (Carmody 1999:xiv). They included the prescribed initiation ceremonies necessary for the public recognition of the child’s entry into adulthood (Haar 1992:31). By observing and participating in these religious rites and hearing explanations the young people learned of their duties to God, the ancestors and spirits (Mugambi & Kirima 1976:32).

From infancy through childhood, youth and through to adulthood, practical training was given to enable the individual to play a useful role in society. This varied from tribe to tribe since method and content were controlled by the environment. For example, in a pastoral community, the training of boys centred around herding cattle, while in a lakeshore community boys were taught to make nets, fish traps and canoes (Mwanakatwe 1968:1).

The aims of education in general were (i) to preserve the cultural heritage of the family, the clan, and the tribe; (ii) to adapt members of each new generation to their environment and to teach them how to control and use it; (iii) to explain that their own well-being and that of the community depended on understanding and passing on the inherited institutions, laws, language and values (Datta 1984:2). Haar (1992:30) affirms that this kind of education was aimed at preparing a child to take up his/her responsibility as an adult member of society. According to Busia (1964:13-14) the young people learnt by participation in activities alongside their elders. The older generation would pass on to the young the knowledge, skills, modes of behaviour and beliefs deemed necessary for them if they were to play their social roles in adult life and contribute to the continued existence of society. Above all, they were taught their responsibilities in the all-embracing network of kinship relations and the rights and obligations connected with it. Snelson (1974:3) suggests that this education did not so much aim at developing a young person’s individualistic or competitive spirit, but encouraged conformity to community norms, and demonstrated the art and science of living as a member of a community. According to Haar (1992:32), traditional education was relevant to the life and culture of the community and instruction in the African norms would

not be complete without the knowledge of the place of the ancestors in the fabric of social relationships. Osafo-Gyina (1974:17) states that indigenous education emphasised spiritual and moral ways of living because the ancestors were and are the living dead. Africans revere their dead ancestors, as Muga (1975:41) explains, because they believe that the souls of humans retain functional roles after death. These roles are believed to affect people who are still living. Therefore, Ocitti (1973:84) observes that young people were made to understand that the clan shrines were the focal points of the unity of the clan where all its members gathered to offer animal blood, meat, beer and prayers to the ancestors whenever danger threatened the whole chiefdom or clan group.

As a result, there was a strong emphasis on informal instruction by which the individual was integrated into the wider community into which s/he was born. The whole extended family was responsible for the education of the young (Blakemore & Cooksay 1980:16). For example, up to three years of age, the child's world was restricted to his/her mother, siblings, and other female relatives in the village. All these parties played with the child. They taught him/her to speak correctly and use the right names for things. S/he learned to know older people, who they were, the correct terms of respectful address for them, and even the right way to sit among the elders. There was great emphasis on obedience, respect, good manners and usefulness in the home (Mwanakatwe 1968:1), as well as on unselfishness, self-restraint, endurance of hardship, and respect for the rights of others (Snelson 1974:3).

From about the age of six or seven years, children were given wider scope outside their families and home. They played with other children and imitated adult life. Between the ages of seven and fourteen they became useful members of their societies. Boys went with the older men on fishing or hunting trips during which they were strictly tested on the skills that they had acquired and on their courage and endurance. Gaps were filled in their knowledge of customs and laws by the elder members of their community. Young people were taught proverbs, legends and anecdotes with much care and repetition (Mwanakatwe 1968:3). According to Dzobo (1975:85) this kind of teaching was considered to be an important part of a child's education. It was entrusted to the appropriate bodies and closely linked to religion. In fact, almost every occasion or happening was used to teach the young people some lesson or other. Festivals and customary rites, family gatherings, planting and harvesting occasions, the installation of chiefs and funeral ritual observances were times when the lessons were not lost on the young.

In some tribes, especially among the Luvale, Luchazi, Chokwe and Mbunda of the Western and North-Western Provinces of Zambia, formal education was instituted through the initiation ceremonies which marked the transition from adolescence to adulthood and often consisted of a rite of circumcision performed in a camp called *mukanda*. During the period of initiation boys had their heads shaved and were kept strictly secluded. The instruction covered a variety of matters, including tribal laws and customs, standards of sexual behaviour, religious beliefs and values, and the art of being organised into groups according to the boys' aptitudes and the status they were likely to occupy in adult life. The boys were also given occupational training. At the end of the camp, usually after three to four months, there was a formal ceremony to mark the return of the boys to their families and their official entry into the adult life of the community (Datta 1984:7ff).

With regard to the girls' training, most of their time was spent in the villages. They helped their mothers in domestic responsibilities and received a more systematic training at each stage of physical development. An older woman was always there to make sure each task was done promptly; insolence or laziness was condemned (Mwanakatwe 1968:4). Girls' education came to an end with puberty rites called *icisungu* in Bemba, at about fourteen or fifteen years of age. *Icisungu* is still practised by most of the Zambian tribes. The girl would be confined in the house of a relative, normally an aunt or grandmother, for a period from about six weeks to as long as three months. This was a period of intensive training given by the old women of the community, called *Bana Cimbusa* in Bemba; on the future marital life, obligations to a husband and his relatives, child care, community responsibility, and the acceptance of the authority of the husband (Masterton 1987:28). At the end of the confinement period, a public function was held to celebrate the girl's adulthood. From then on she was expected to behave in a socially mature way. The long separation, the training, and the new role expected by society had the psychological effect of making the girl feel like and behave as a grown-up woman (Datta 1984:13).

The initiates, boys and girls, were considered to have been "reborn" or "initiated" in the process of these ceremonies and to be endowed with new identities. In some societies, this "rebirth" or "initiation" was symbolised by being given new names. Other symbols of this "rebirth" or "initiation" were the shaving of hair, ceremonial washing, and dressing in new clothes (Datta 1984:9). The initiation schools' activities for boys and girls, as seen in the

preceding paragraphs, tended to be systematic and rather formalised, but other components of traditional education fell under what today would be termed “non-formal” education.

As far as religion was concerned, Zambians possessed a religion. Musasiwa (1988:11) asserts that religion in Africa had no desire to convert other people. It was a religion with sufficient local variations among Africa’s more than 1,000 tribes to warrant plural “religions”, yet with sufficient similarities to form one entity, African Traditional Religion (ATR). Mosala (1983:15) suggests that ATR can be distinguished from other faiths by four characteristics: Firstly, it functions more on a communal than on an individual basis. “Beliefs belong to the community irrespective of the assent or lack of it by some of its individual members. The whole community or group partakes of its ceremonies and festivals”. Secondly, unlike other world religions, ATR was not founded by a leader or leaders (although it has had great heroes and leaders). Rather, it evolved slowly through many centuries, as people responded to the situations of life and reflected upon their experiences. Thirdly, ATR has no sacred scriptures. It is not based on a creed in the sense of a systematic set of dogmas or beliefs, but it is written in the hearts and minds of the community. “Human need rather than historical authority dictate which beliefs remain in vogue”. According to Oosthuizen, in Pell (1993:32), “action predominates over thinking...religion is rather something that is acted out”. Fourthly, in ATR there is no distinction between the sacred and the secular; one cannot say that one action is spiritual and another is not, because everything is “religious”. One of the most striking things to a Westerner in the Zambian context is the pervasiveness of religion in life. As Mbiti (1969:2) has said:

Because traditional religions permeate all the departments of life, there is no formal distinction between the sacred and the secular, between the religious and non-religious, between the spiritual and the material areas of life. Wherever the African is, there is his/her religion....Although many African languages do not have a word for religion as such, it nevertheless accompanies an individual from long before his/her birth to long after his/her physical death.

However, the role of religious beliefs in African society is a functional one; it is a means to a social end rather than the end itself (Mosala 1983:15). This is perhaps seen most clearly in the Zambian people’s relationship with God (as will be discussed next, in terms of the nature of RE in the traditional era).

2.2.2. RE in the traditional era

Religious education in Zambia has always been part of the overall traditional education practised by indigenous Zambian societies. According to Haar (1992:31) African religious life was closely tied up with almost all the other aspects of society, whether these were political, economical, social or educational. Dickson (1979:29) asserts that African culture and religion are bound together because religion informs the African life in its totality. Because of this, religion in Africa pervaded all activities and relationships and education (Busia 1964:16), and Africans, therefore, inculcated a religious attitude to life. Religious education, consequently, took the form of instructing young people in the beliefs, values and practices of a particular community so that they would conform. The young people were not allowed to question any religious instructions given, but had to obey them at any cost (Snelson (1974:3).

This approach has been carried over to the current learning situation in Zambian schools; as Chizelu (1998:5) points out, in Zambian tradition, a young person is not supposed to question older people about the education s/he is given. If one queries one's education, that person is regarded as lacking respect for the authority of the elders. This mentality has been extended to present-day institutions of learning, where students will sit in class and accept what the teacher says without raising any questions. Sometimes even when group discussion methods are employed, students hesitate to contribute and would rather wait for the teacher to give a lecture. If a learner thinks critically s/he is regarded as criticising the teacher and not the subject. In other words, critical thinking is regarded by teachers as a personal attack. This has led to much passive learning and religious indoctrination in RE lessons.

The aims of religious education in the traditional era were:

2.2.2.1. To maintain religious discipline among the members of the community (Snelson 1974:2);

2.2.2.2. To develop a sense of loyalty to God, ancestral spirits and to maintain religious rites within the community. Mugambi & Kirima (1976:7) affirm that most African communities recognise the dependence of humans on a Supreme Being and that they show

their loyalty by offering sacrifices and performing certain ceremonies in order to maintain a good relationship with God;

2.2.2.3. To inculcate knowledge of the Supreme Being, spirits and ancestral spirits who would bring blessings if people obeyed them and bring misfortunes if people annoyed them. Snelson (1974:2) likewise affirms that religious teaching centred on the Supreme Being, *Mulungu*, or *Lesa*, a remote, but all pervading Creator, and the more intimate tribal gods who controlled the tribe's fortunes. He further contends that young people were taught the influence of spirits on people's lives. As a result, these young people were encouraged to develop tribal shrines or worship places where they could worship God through the ancestral spirits whenever they sought blessings on their lives;

2.2.2.4. To instil accepted standards and religious beliefs, values and practices, thus fostering obedience, unselfishness, self-restraint, honesty and respect for other people's rights as well as the spirit world (Snelson 1974:3);

2.2.2.5. To build character which would be accepted by God, spirits, ancestral spirits and the community. This point is affirmed by Sifuna & Otiende (1994:130-131); they noted that religious education inculcated a religious attitude to life which gave support to the laws and customs of the community and to its accepted rules of conduct which included courtesy, generosity and honesty. Snelson (1974:3) adds that these character building efforts produced a society of young people with sound morals.

2.2.2.6. To explain to the young people that their well-being and that of their community depended on their understanding and perpetuation of religious institutions, laws, language and values inherited from the past (Datta 1984:2).

The content of religious education, therefore, centred on the following concepts: the Supreme Being, ancestral spirits, worship and sacrifices, causes and effects of evil, sin and salvation, and death.

2.2.3. Supreme Being

Zambians strongly believed in God as “Maker of heaven and earth”. They believed that God lives in the sky, and can see everywhere (Mukunto 1987:29). Therefore, amongst the tribes of Zambia, *God* was generally called *Lesa*, *Mulungu*, *Mulimu*, and *Mwami*, but there were also various other names. These names were related to God’s creation and other activities carried out by God among people. For example, among the Lunda and Luvale tribes of North-Western province God was called *Kalunga*, denoting the force or power behind the rain, thunder, and lightning (Masterton 1987:51). The Lambas often designated God as *Liulu*, which means in the first place ‘the heaven’ (Doke 1970:225). This was consistent with the Lambas understanding of God’s location:

Lesa is believed to be the creator of all things, of the abantu (people) who live in the realm, those working on the sun and the moon, those in charge of the abode of the dead, those guarding the animals...and of the abantunshi (human beings), those on the earth, who are subject to imikoka or clan distinctions. In addition to the material creation and that of the different types of abantu, God is said to have created the ifibanda (demons) and people’s spiritistic beliefs (Doke 1970:226).

Thus, God was also seen as the source of evil or the ultimate origin of evil. Pell (1993:34) asserts that this idea has parallels in Hebrew understanding where evil can be thought of as coming from God. For example, in II Samuel 24:1 the Lord is said to have incited David to take a census of Israel, while in the parallel passage in I Chronicles 21:1 it is said that Satan rose up against Israel and incited David to do this. McVeigh (1974:62ff) affirms that while the African would admit that God does good things, s/he would also maintain that God does things which are not good. God can either send the rain or withhold it. God can give life, but can also send death and disease. The African, therefore, sometimes questions God’s goodness.

In addition, God tended to be seen in terms of function rather than in terms of morality. “God was not pictured in an ethical-spiritual relationship with humans which would result in future ‘life or death’. Humans turned to God because they needed rain or they wanted good crops or many children, not because they really wanted God then or in the future” (Anderson 1986:64). Consequently, many rejoiced to find belief in God already present in culture and language, Pienaar (1975:53) has argued that:

The existence of a Supreme Being makes little or no appeal to the ethical faculties of the African; the Supreme Being rarely if ever interferes with their life; it demands

little or nothing; it gives little or nothing; it represents neither good nor evil. To most of the peoples of Africa the only purpose the Supreme Being has is to serve as an explanation for things that lie beyond the conception of humans.

As a result, the focus was placed more on the community or the horizontal dimension, rather than on the vertical (God-human) relationship and this community did not end with death. In a real sense the community extended beyond those who were now living to those who had gone before (Pell 1993:35). As Taylor (1963:147) rightly puts it, "... the African family is a single continuing unit conscious of no radical distinction of being between the living and the dead. Therefore, the dead constitute the invisible part of the family, clan or tribe". However, Mugambi & Kirima (1976:69) point out that despite this circumstantial relationship, Africans still taught their children how to give a pre-eminent place to the Supreme Being and to accord the respect and love required by that Being.

2.2.4. Spirit World

Zambians believed that the earth was inhabited by spirits and ghosts who were invisible to the uninitiated. These creatures were malevolent and were used by people of the occult. Other people, however, could be protected against their intrigue. This protection was obtained, at a cost, from "medicine men" (Imasogie 1983:53). These evil spirits were the spirits of those who had died in hatred and who caused trouble and misfortune. If such a spirit caused serious misfortunes, the body of the dead person whose spirit was causing the trouble was dug up and burnt to destroy the evil spirit's power. In some translations of the Bible into Zambian languages, the word used for these evil spirits is "demons" with which Jesus dealt in the Gospels. However, these "demons" were not the evil spirits of dead people. They were supernatural beings or fallen angels (Pell 1993:40-41).

2.2.5. Ancestral Spirits

Ancestral spirits, while dwelling in the spirit-world, also existed in another dimension of the earth. They offered protection against evil spirits and ghosts. The spirit-world is known as the "station" from which immanent ancestral spirits operate. These were the spirits of powerful people, like great chiefs, who died before any living people were born. These were more powerful than the "living-dead" and were responsible for the well-being of the whole

community. They often lived beside special holy places, such as waterfalls, special trees or rocks (Imasogie 1983:55).

The concept is, therefore, that humans live in a world saturated with evil spirits, ghosts and their human allies, and are constantly in danger. The Absolute Creator of all, including the spiritual and physical realms, has veto power over the creation, but delegates power to the spiritual beings in charge of each department of this creation. Hence, the creator does not always interfere. The earth, therefore, is sacred and permeated with good and evil, and by neutral spiritual forces which can be exploited by humans (Imasogie 1983:54).

Snelson (1974:2) concludes that young people had to learn about the influence of the spirits, in both human and non-human form, which, according to traditional religious beliefs, intervened frequently in people's daily lives. Life for a young Zambian was punctuated by religious experiences, since almost every event in life, for example, the birth of twins, the death of a dog, sickness and drought, or the breaking of a calabash, was accorded a spiritual significance. Young people had to learn when and how the ancestral spirits had to be propitiated, when ceremonial purification had to be performed, the value of certain charms and protective medicines, and in what circumstances the services of a professional sorcerer, herbalist or spirit diviner should be sought. Mugambi & Kirima (1976:97) add that young people were taught to respect the places of sacrifices and to show reverence to the people who were accepted as guardians of the religious standards of their society. If a person died or suffered, young people were told to examine their lives and see if they had broken any of the religious requirements of the community. According to Richards, in Randall (1970:9), these teachings were mainly carried out by chiefs in religious ceremonies at both the relic shrines and the spiritual centres within their areas.

2.2.6. Worship and Sacrifices

As far as worship was concerned, Mbiti (1969:58) asserts that God was worshipped in a number of ways among African peoples. The first form of worship was the use of sacrifices (when animals were killed) and offerings (the presentation of food, animal blood or other items). These were given to God, the spirits, and the living-dead. The spirits and the living-dead were regarded as intermediaries between God and people, so that God was seen as the ultimate recipient. Mbiti (1969:61, 66) goes on to list some of the expressions of worship in African societies, and indeed, these are commonly found amongst Zambian tribes. The first

one was prayer, which was the commonest act of worship. Most prayers were addressed to God, to the living-dead or other spiritual beings, many of whom served as intermediaries. Prayers were most likely to be made directly to God when the rain failed to come or when there was an epidemic of a particular disease. Secondly, incorporating Gods' name into a child's name was also an act of worship and signified that the child had been born in answer to prayer and that the parents wanted to thank God. In addition, it may have been because the circumstances of birth seemed to signify an attribute of God. Thirdly, the use of proverbs was another way Africans expressed religious ideas and feelings. Most African people like to sing and God is often worshipped through songs which are used in different situations and rituals. African beliefs were expressed through concrete concepts, attitudes and acts of worship.

We see that the elderly members of a Zambian community inculcated knowledge of the spiritual world into the young people regarding how to approach and worship the Supreme Being through ancestral spirits as the media between the living and the living dead (Snelson 1974:3). Moreover, the young people were taught the family genealogy of their ancestors as part of their early traditional religious education. This teaching was done by constant exposure to religious beliefs, prayers, sacrifices and rituals that caused African children to realise the presence and importance of God, the spirits and ancestors (Mugambi & Kirima 1976:14, 32).

2.2.7. Causes and effects of evil

Arising from the corporate nature of Zambian communities that were held together by a web of kinship relationships and other social structures, almost every form of evil that a person suffered was believed to be caused by members of his/her community. Imasogie (1983:60) suggests that, "there is no event without a spiritual/metaphysical cause; hence people looked beyond physical events to their spiritual aetiology." According to Sawyer (1973:129), this situation arises out of the nature of the African continent. Droughts and floods, sickness and health, rich harvest and poor crops, high infant mortality, and so on, lead naturally to the externalisation of cause and effect and to the postulation of agencies more powerful than a human. Against this background life was uncertain, and people looked beyond themselves to solve its riddles and to be ensured stability.

Every form of pain, misfortune, sorrow or suffering; every illness and sickness; every death, whether of an old person or the infant child; every failure of the crop in the fields, of hunting in the wilderness or of fishing in the waters; every bad omen or dream: these are all the manifestations of evil that human experiences are blamed on somebody in the corporate society (Mbiti 1969:209).

As a result, young people in Zambia were taught strictly how to observe the religious rituals, ceremonies, laws, and avoidance of taboos, for the sake of their own survival (Sifuna & Otiende 1994:130-131).

2.2.8. Sin and Salvation

The concept of salvation among Zambians was determined by what one was saved from. Kato (1975:41ff) first considers the African concept of sin in terms of “big sins” and “minor sins”. Big sins are listed as violations of tribal taboos or revealing to women and the uninitiated the secrets of what takes place at initiation. Small sins include trespassing on a neighbour’s property, failing to care for a neighbour’s stock when the need arises, child abuse, and bitterness. Punishment for big sins varied from drinking human waste matter to capital punishment (Kato 1975:41ff). Sin from an African viewpoint appears to be an anti-social act, and salvation can only be obtained by satisfying social demands. For example, when a person was caught with someone else’s wife that person was required to pay damages or a fee and in addition, a white chicken had to be slaughtered in order to reconcile the two people through the shedding of blood. A white colour signified the purifying of the consciences of the offender and the offended (Chizelu 1994:11). This is similar to the Old Testament practice wherein animals to be sacrificed had to be without blemish (Exodus 12:5). Young people were religiously instructed that to be saved, therefore, was to be accepted first in the community of the living, then in the place of the dead. The way to be accepted was to pay the fine or take the punishment (Masterton 1987:59).

2.2.9. Death and the Afterlife

Most Zambian tribes possessed myths explaining how death first came into the world and one of the most fundamental features of traditional life was the relationship between the living and the living-dead (Randall 1970:140). People accepted death, but every human death was believed to have external causes. People had to discover and state the causes of death. These

causes were said to be the results of magic and witchcraft or spirits who were offended and bore a grudge, or from a powerful curse. One or more causes of death were to be given. Though death was accepted, it could be prevented because it was always caused by another agent (cf. Mbiti 1969:155). At death a person went to join the “shades” or “living-dead”, for as long as s/he was remembered by those who remain. During this time, usually three or four generations, the person might visit his/her former home and see his/her relatives and was thought to have a real interest in the welfare of the family and clan, and to hover around the community. However,

...there is a sense of separation...people cannot say to him/her, “Here is a seat, sit down and let us prepare a meal for you.” S/he appears only to one or two members of the family, particularly the older ones, and enquires about the welfare of the others. S/he cannot participate fully...but his/her appearance strengthens family links between relatives in this life and those in the spirit world (Mbiti 1971:133).

Among the Lamba people in Zambia, an individual is understood to be made up of three parts: body, person and spirit. “When a person dies his/her body is buried; s/he him/herself goes to *ichiyabafu* (the abode of the dead), and his/her *umupashi* (spirit) returns to the village to await reincarnation” (Doke 1970:230). Traditionally, when a good person dies his/her spirit is thought to come back in one of his/her sisters’ children. As a result, his/her sister’s children are in some respects more important than their own. “If the birth is normal it is the maternal grandmother who decides upon the name of the child...Should the child fall sick after a day or two, or even a week, the people say, s/he has refused the name” (Doke 1970:135), and another is chosen. Hence the practice of waiting a few days before naming a child is practiced so that one can see who s/he is like in terms of disposition (Taylor & Lehman 1961:98-99). Randall (1970:140) concludes that in Zambian culture the issue is not the afterlife, but the way in which the living dead continue to be involved in life among the living.

Mbiti (1971:127ff) has shown that there are a number of parallels between African peoples’ understanding of death, and the Old Testament record. For example, in Genesis 25:8 the Bible reads: “Then Abraham breathed his last and died at a good old age, an old man full of years; and he was gathered to his people.” Or Genesis 49:29: “Then he (Jacob) gave them these instructions: ‘I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the Hittite.’” God promises Abraham that he will go to his father in peace (Genesis 15:15), and says to Moses: “...you will die and be gathered to your people,

just as your brother Aaron died on Mount Hor and was gathered to his people” (Deuteronomy 32:5). Much later in I Kings 11:42-43 the Bible reads: “Solomon reigned in Jerusalem over Israel for forty years. Then he rested with his fathers and was buried in the city of David his father” (in Pell 1993:37).

For Israelites, death was not annihilation. The dead were believed to survive in the darkness of the family grave or to be like a shadow in the subterranean abode of Sheol (Chiu 1984:220). The dead were cut off from the community and thus were unable to praise God (cf. Psalm 6:5, 30:9, 88:10, 115:17).

Since the dead were considered still living, it was very important to have a proper treatment of the corpse and to have an honourable burial. To leave the body unburied or to let the corpse be prey for birds and wild beasts was thought of as the worst of all fates (I Kings 14:11, Jeremiah 16:4, 22:19, Ezekiel 29:5). The burning of a body was an outrage and inflicted only on notorious criminals (Genesis 38:24, Leviticus 20:14, 21:9) or on enemies a human wanted to annihilate forever (Amos 2:1). To be excluded from the family tomb was considered a punishment from God (I Kings 13:21-22) (Chiu 1984:220).

Interestingly, the Lamba people in Zambia used to burn witches and wizards because they believed that fire, when medicinally treated by the *umulaye* (doctor), was one thing that could destroy the spirit (Doke 1970:230). As far as death was concerned, young people were taught to religiously maintain offerings of food, animal blood, and any other accepted sacrifices as well as to engage in consistent prayers and observance of proper religious rites to avoid unnecessary death (Mugambi & Kirima 1976:102).

The teaching methods used in inculcating knowledge into young people were experiential and varied according to the context. Griffith (1985:248-252) states that most learning in Africa takes place by doing rather than by hearing. It is experience-oriented and takes place in real-life situations as opposed to artificial learning situations. It is tied in with the circumstances of life. He goes on to list specifically some of the methods which are effective in inculcating religious education, including proverbs, folktales, music and dance; riddles, myths and legends. Proverbs and folktales were very important methods used by older people to transmit or communicate religious knowledge, attitudes, values and beliefs to young people. A lesson was given on special occasions through a proverb or folktale. Any incident in life, for example, the encountering of a lion or any fearsome animal during a walk in the bush,

turned into a lesson and resulted in telling a proverb or folktale. The learner did not easily forget the lesson given in this way. Mbiti (1975:27) asserts that some of these proverbs were religious in nature, because they contained religious beliefs, ideas, morals and warnings. They spoke about God, the world, people, relationships, and the nature of things.

Music and dance was another method which played a vital part in African education, no matter, what age level was being taught. In Zambia, people pay a great deal of attention to music as it played a large role in teaching religious education in the traditional era. Mbiti (1975:25-26) asserts that much of African music deals with religious ideas and practices. Religious rituals, ceremonies and festivals were always accompanied by music, singing and dancing. Music gave an outlet to emotional expression and was a powerful means of communication in African traditional religious life. Mbiti (1975:27) adds that riddles were other methods used in African education. They were used mainly for entertainment and stimulating people's thinking and contained religious ideas. Myths and legends were other methods that were rooted in African religion. Many religious ideas were found in myths and legends.

In conclusion, Datta (1984:36) observes that the Western style of education was a powerful instrument for weakening the stability of traditional education and for ushering in a process of Western change. This was done by the way in which mission schools taught religion, imparted new skills in literacy, numeracy and European languages while also providing professional and vocational training. At the same time these brought in values and attitudes appropriate for modern and industrial society. However, Mwanakatwe (1968:5) asserts that one cannot dismiss the past achievements of general and religious education in the traditional era because the past asserts its values in the present. There were elements of great value in these achievements and they competently prepared children for life in the community. It is important at this stage to look at colonial religious education in order to perceive how it weakened religious education in the traditional era and impacted post-colonial religious education.

2.3. THE COLONIAL ERA

The first Europeans to come to Zambia were the Portuguese explorers and traders in 1796. They started from a Portuguese settlement at Tate on the banks of the Zambezi River in

Mozambique, looking for trade in slaves, ivory and minerals. In 1798, other Portuguese traders followed and went to the Luapula Valley (now Luapula Province) (Masterton 1987:5). Their activities were insignificant. However, David Livingstone, the renowned Scottish missionary doctor of the London Missionary Society, between 1851 and 1873, sent reports about the social evils such as the slave trade, diseases, poverty, superstition and ignorance which attracted many European traders and missionaries to Zambia to intervene by providing the Gospel, literacy, commerce and to end the slave trade. Livingstone wanted the people to convert to Christianity as well as to civilise the heathen Zambians (Gann 1958:17, 19). He was motivated by the desire to promote missionary work and trade, and succeeded in both. Missionaries and traders established relationships with the African chiefs, creating a degree of familiarity that facilitated the significant intrusion to come (Kelly 1999:22).

The principal actor in relation to Zambia was Cecil Rhodes who had made a fortune in diamond mining at Kimberley in South Africa. He sought to extend his business to the regions north of the Zambezi River. He founded the British South African Company (BSAC) in 1890, and obtained from the British government a royal charter for the company giving it powers to run a mining venture. With the aid of money from the mines and a treaty signed with Lewanika, the Paramount Chief of the Lozi people, the BSAC gained mining rights throughout North-Western Rhodesia, commonly known as Barotseland (Kelly 1999:23). This part of the country comprised the present Western, North-Western, and Copperbelt Provinces of Zambia and was rich in minerals such as copper. The rest of the country was called North-Eastern Rhodesia which was not as rich in minerals as the other part and was less attractive to the BSAC (Haantobolo & Ng'andu 1992:39ff). However, the company still entered certain treaties with various chiefs in this part in order to promote Christian missions and education, to stamp out slavery and generally to advance the civilisation of the native tribes (Snelson 1974:22).

Under the treaty signed with Lewanika, the Lozi people were assured of protection from Ndebele raids and other internal enemies. The BSAC also guaranteed an annual subsidy for the Paramount Chief and his people. In return, the BSAC was assured of exclusive rights to mine the mineral resources of Barotseland, later interpreted to include exclusive rights to the minerals of the rich Copperbelt Province (Mwanakatwe 1968:8). As a result, the area became a BSAC Protectorate in 1881 and it established its headquarters at Mongu. In 1911, it incorporated the North-Eastern part within its orbit (Kelly 1999:23).

As a result of the merger between the two parts of the country, Zambia was administered as a single entity called Northern Rhodesia. The chiefs became subordinates of the British officials and served as “little more than policemen, though without appropriate wages” (Snelson 1974:121). They continued to hold courts and to observe other local traditions, but the BSAC rule was supreme. They imposed taxes on Zambians to meet some of their administrative costs. Additionally, the Company did very little financially toward the education of the Zambian people, except for the Barotse National School which it established in Mongu in 1907 following the earlier agreement with Lewanika. All other educational developments up to April 1924 depended almost entirely on the initiative, energy, perseverance and financial resources of the missionary societies (Carmody 1999:6).

In 1924, the BSAC surrendered authority to the British Government though it still retained mineral rights up until the 1960s. This handover was made as the Company was no longer interested in having administrative control of the territory, but rather in mining the minerals. It was running at a loss in the mines and, as a result, could not afford the financial costs of ruling the territory (Gifford 1998:181). Snelson (1974:121) asserts, “Having obtained control of the country by means which were dubious, to say the least, the Company acted as if it had no responsibility for furthering the social and economic development of the people who had been entrusted to its care”.

Secondly, the Company was not willing to share the territory’s wealth with the Zambian people. It preferred the British government to rule on their behalf, and concentrated its efforts on the mining business. Nevertheless it was interested in educating the Zambians (Carmody 1999:8). This is affirmed by Hall, in Snelson (1974:121):

...the BSAC consistently refused to give financial assistance to missionary educational enterprises in the country and failed lamentably and shamefully to implement the explicit promises regarding education which had been made in the treaties with Lewanika and other chiefs when concessions were granted which established the Company’s authority.

Despite Rhodes’ handing over of power to British rule and Zambia becoming a British Protectorate, the Africans’ conditions of existence were not improved. Their interests were subordinated to an alliance of the BSAC, British rule, and white settlers’ interests, which were

safeguarded by the coercive controls of colonial rule. For example, Zambians were still subjected to paying taxes, were refused social and political rights, economic opportunities, and positions in better jobs (Kelly 1999:29). In addition, Zambians were subjected to colour discrimination and were also denied the right to vote (Afigbo *et al* 1986:265). The white settlers, which were a minority, continued to press the British government to grant them greater powers to control the Zambian population. This also meant that the white settlers' interests were safeguarded by blocking any political advance by Africans. The pressure on the British Government continued into the 1950s, partly as a reaction by white settlers, to the moves made by Africans towards decolonisation elsewhere in Africa. There was also a complicated political struggle throughout the African region, involving the mining companies, settlers, and the British government, which led to the creation of the Federation of Northern and Southern Rhodesia and Nyasaland on 23 October, 1953 which became the Central African Federation. This Federation was intended to protect the interests of the Europeans and to block Zambians from becoming independent. The Federation did not work for the white settlers because resistance from the Zambian people was strong through various nationalist groups. It came to an end in 1963 (Kelly 1999:24ff).

The two main nationalist parties in Zambia were the United National Independence Party (UNIP) and the Africa National Congress (ANC). In the elections of 1964, UNIP gained 55 seats, and the ANC 10. The White party, called the National Progress Party (NPP) gained only 10 seats. Kenneth Kaunda (then the Prime Minister) went to the London Independence Conference in April 1964 and returned the following month, victorious in that Independence had been guaranteed. The promise was fulfilled on October 24th, 1964, when Zambia was born.

2.3.1. General education in the colonial era

It was during the period of the BSAC's administration of the territory that early missionary activities began to develop in both evangelisation and the establishment of schools. One of the first Christian missionaries to enter Zambia during this period was Frederick Stanley Arnot, 1882. Arnot was a member of the Christian Brethren Churches, and established a mission station for the spread of the gospel at Lealui in Barotseland (the current Western Province of Zambia). Other missionaries were Dr David Livingstone of the London Missionary Society, and Francois Coillard, a French missionary of the Paris Missionary

Society who opened this society's first mission school at Sefula in 1886 in the same Province. This school was mainly for the education of the Lozi royal family (Masterton 1987:6). Gann (1958:23) asserts that the reason for the missionaries' focus on Barotseland was the close linguistic and historical ties between Basutoland (now Botswana) and Zambia. Since French missionaries knew the Sesotho language, it was easy for them to use the same in Barotseland. Rotberg (1965:22) asserts:

Coillard attempted to introduce Western ideas and morality into Lozi life. He preached against witchcraft and sorcery and urged the royal family to end indiscriminate manslaughter. He also encouraged Lewanika to rear cattle productively, to grow wheat and to eat bananas, previously regarded as "medicine" rather than food.

In those early days of missionary activities, the schools founded by them were often used to help perpetuate tribal supremacy within an area and to provide the kind of western schooling thought necessary to modernise that state or district. In addition, the provision of schools was merely complementary to the main missionary objective of increasing the number of Christian followers and there was little emphasis on the importance of education for its own sake (Masterton 1987:8).

However, in 1924 the colonial government appointed the Phelps-Stokes Commission to assess and evaluate educational opportunities for all Zambians in the territory. According to the British government, this evaluation was "intended" to promote a rationalised, co-ordinated and effective system of education, mainly under the supervision of missionaries (Mwanakatwe 1968:17). The Commission, therefore, came up with the following recommendations: (i) to increase government spending on the education which it provided, including grants-in aid to mission schools; (ii) to provide financial aid to central mission schools; (iii) to give aid to missionaries in supervising the educational work of their missions; (iv) to provide an allocation of funds for Zambian visiting teachers in order to encourage and improve village schools; and (v) to provide religious and moral education in all schools (Phelps-Stokes Report 1962:55-56). According to Masterton (1987:13) the most significant recommendation made by this Commission was the provision for and emphasis on religious and moral education in schools, which in the view of the missionaries was the most relevant education for Zambians.

Therefore, missionaries continued to be the main providers of education for Zambians during this era, and were responsible for taking major steps in providing a system of education in Zambia by formulating educational policy in this period. The primary purpose of their education was to provide religious teaching, although they also included instruction in literacy, agriculture, carpentry, hygiene, and techniques of blacksmithing (Ragsdale 1986:13, 21).

In order to achieve their primary purpose, missionaries used the Bible as the core of their educational syllabus. Children who attended a mission school were expected to become adherents of that mission or church's religious dogma (Masterton 1987:1) and they were nurtured in Christian leadership (Snelson 1974:11). Beaver (1966:54) adds that among the reasons for establishing schools were to reduce the influence of traditional education which was characterised by missionaries as having pagan beliefs, values and practices, and to promote the Christian religion as part of the educational syllabus for Africans. Kelly (1999:31, 36) asserts that missionaries rejected much of the traditional way of life in preference for Western education as a means of Christianisation. Therefore, they regarded the Gospel as providing everything Zambians needed in order to be Christianised (Snelson 1974:45). In addition, missionaries regarded Zambians as immoral, lazy and drunken, steeped in superstitions and witchcraft, and doomed to spiritual damnation. They did not see any other way of grafting the Christian message onto the traditional culture apart from converting Zambians to Christianity (Snelson 1974:11). Thus conversion was seen primarily as a shift from an indigenous way of life to Christianity (Carmody 1999:xiii). The process of this change was achieved by providing religious education in schools. Goodall, in Snelson (1974:13) expresses this process in the following way:

Education from the Christian standpoint is an essential way of witnessing to the truth; it is a process by which children may be led into that fullness of life which is part of the Gospel's meaning for mankind. From this standpoint, missionaries are under an obligation to educate, just as they are under the obligation to evangelise. The two processes are so inseparable as to be indistinguishable. This policy places emphasis on the obligation to make available in Christ's name an "education for life". Explicit decisions for Christ may or may not follow; the obligation to educate stands in its own right.

Thus, RE was placed at the top of the ideal Western syllabus. It was regarded as the agent which would produce “values that make a Zambian a good member of his/her community, a good parent and useful member of society” (Hanns 1988:69).

2.3.2. RE in the colonial era

The main objective in the RE provided by missionaries was a “one-faith” approach. Christianity was largely viewed as the only way to salvation. The Zambian traditional religions were regarded as “pagan”. Maxwell, in Carmody (1999:25) affirms, “Christianity must be exclusive; if Christ is the Son of God, no heathen deity can be of God...and there can be no compromise between him and false deities...Christianity is the only true form of the only true religion”.

Unfortunately, even those tenets of the non-Christian religions that were not offensive to Christian dogmas were overlooked. As a result, missionaries made very little attempt to study and utilise some of the wholesome elements of the Zambian traditional religions, so as to link what went on in Christian schools with the village experiences of the pupils (cf. Haar 1992:53). Gann (1958:34) affirms that missionaries made little effort to adapt their syllabus to specifically African conditions, but rather aimed at providing labour for the Europeans.

Hence, the aims of religious education in this era were: Firstly, to convert the Zambian people from paganism to Christianity through evangelism. Mwanakatwe (1968:11) adds that the basic motive for establishing mission stations was the evangelisation of the indigenous people, their conversion to the Christian faith and the reclamation of their lives. Snelson (1974:13) says that missionaries regarded schools as evangelistic agencies and that conversion was the ultimate proof of the values of educational activity. Ragsdale (1986:28-29) asserts that common to all missionary societies was the prevailing concept that education was the primary method of evangelising the people. The emphasis was: “education must be based on religion”, in this case Christianity.

Secondly, the aim was to prepare young converts for membership in the Christian church, in whatever way was appropriate to that particular mission under a certain denomination. The main means used by all the Christian missions in evangelism was found in networks of village schools in which children of all ages could be given a very simple education in reading,

writing and arithmetic, alongside the religious instruction which eventually lead to baptism and church membership (Sifuna & Otiende 1994:163). Religious instruction, therefore, was a process of indoctrination into a certain mission's doctrine (Masterton 1987:1). Masterton (1987:13) concludes that this kind of approach to education resulted in a "denominational era" in religious education, because each mission school taught its own doctrine. Snelson (1974:16) says that this denominationalism in religious education was caused by doctrinal differences among the Catholics and Protestant missionaries as to who taught the Biblical truth. Moreover, the situation was also exacerbated by the fact that teachers who trained in church-managed colleges tended to be concentrated in their own denominational schools, their religious beliefs being a factor in appointments.

The third aim was to promote literacy among the Zambian people. Masterton (1987:8) says that the alphabet was taught to prepare Zambians for reading and writing. Young people learned to count, to perform simple skills and to apply some principles of hygiene. However, according to Snelson (1974:12), the main aim of missionary education was to enable people to read and understand the Scriptures for themselves. Any other instruction imparted, such as reading and writing, was given with a view to increasing the understanding of the Scriptures. Therefore, the Bible and prayer maintained a central place in the school syllabus. Ragsdale (1986:29) contends that the use of the Bible was the primary basis for the educational syllabus and the foundation of missionary educational philosophy. A similar viewpoint was conveyed in a letter from the Reverend McMinn of Lubwa mission in Zambia to the Native Commissioner in Chinsali in 1918 (in Snelson 1974:12):

The aim in view is to enable the people to read the Scriptures for themselves in an intelligent manner. It is necessary for the satisfactory growth of the Christian that they should be able to read and understand the Word of God. The village school, by enabling the people to read the Scriptures for themselves and intelligently decide on the question of Christianity, has been one of the most powerful agencies at the command of the Missions. Any other instruction imparted, such as writing and counting, is given largely with a view to quickening the intelligence and increasing the ability to understand the Scriptures.

Gann (1958:40), however, says that despite the introduction of the Bible and the forcing of Africans to accept unconditionally its teachings, it is doubtful as to how far the African religious ideas were fundamentally changed by Christianity. This was due to the biblical approach to salvation being individualistic compared to the Indigenous Zambian Beliefs

which were based on tribal collectivism hallowed by beliefs in ancestral spirits. For example, if a person decided to accept Christianity as an individual, s/he would violate the communal norms and be regarded as a rebel, liable to isolation and even death.

Fourthly, RE was intended to promote civilization among the primitive Zambians. Kelly (1999:36) says that for many missionaries, education was just a means to civilise the Africans. Some missionaries regarded religion and education as inseparable. This ideological relationship was reflected in their endeavours to provide education as another aspect of the “civilising mission” of the Church (Edmund 1998:56). According to Sifuna & Otiende (1994:157) missionary education aimed at inducing Africans to adopt a Christian way of life and so to civilise them in terms of Western cultural values. They demanded that Africans do away with some of their traditional activities, beliefs and customs, and accept a new, Western, way of life. The perception was that Africans could only effectively become Christians if they were civilised. This view was expressed by the Reverend J.R. Fell of the Primitive Methodists at the first General Missionary Conference held among the Ila people of Zambia in 1914 (in Snelson 1974: 12; Carmody 1999:24), “As a civilising force, education has no equal. It will make rational, thinking men who perceive cause and effect instead of those believing the silly notions arising from generations of paganism. Indeed, the spread of Christianity is largely dependent on education”.

The content of the missionary syllabus was mainly based on Scriptural stories and other passages which could easily be memorised (Ragsdale 1986:31). The central purpose of nearly all syllabuses was to teach the pupils to read the Scriptures in order to become more ardent Christians (Hanns 1988:19). In Africa, therefore, believers were perceived as those who were literate. Beaver (1966:48) adds that the main characteristic of the missionary education was to help Africans to read in order that they might find the Truth of God’s word which could make them wise unto salvation.

Similarly, the syllabus consisted of religious and moral content aiming at cultivating such habits as cleanliness, obedience, punctuality, tidiness, orderliness, truthfulness, honesty, respect, courtesy, self-dependence and self-restraint (Hanns 1988:19). These ideals were, if exercised, to produce a strong moral character in the Zambian people. The goal was to help Zambians to work and improve their moral life.

Carmody (1999:16-17) adds that much of the content centred on the catechism which was learned by rote. For example, on Sunday after prayers a catechist would make the congregation repeat one or two chapters of the official catechism, which had been taught by an itinerant catechist and which had been learned by heart. The emphasis was not so much on understanding as on memorisation. Carmody (1999:78) observes that during the colonial era, the content stressed loyalty and obedience to the Western norms more than critical questioning and personal responsibility. As Gann (1958:37) comments: “People believed without proof. They did not examine the missionaries’ beliefs to find out how true the new religion was compared with their own traditional religions”.

As far as teachers were concerned, missionaries taught and trained a few Zambian catechists and workers in order to create a Zambian class that would reflect European Christianity and other Western cultural aspects. This class was responsible for spreading the gospel, since each spoke the local language of his/her own people (Sifuna & Otiende 1994:162-163). Snelson (1974:88) asserts:

Teaching was in the hands of young men who had been given grounding in the three Rs (reading, writing and arithmetic) and a little hygiene and, having acquired the elements of the Catholic faith, were appointed as teacher evangelists. The schools opened a few weeks at a time until the teacher exhausted his material or until the interest of the class evaporated to vanishing point.

Ragsdale (1986:34) states that missionaries trained African teacher-evangelists to teach others how to read and write with the aim of evangelism and conversion. Gann (1958:33) rightly points out that these teacher-evangelists looked to the missionaries as their authority in spiritual and other affairs just as they came to regard the colonial rulers as their political overlords. Randall (1970:91) adds that Zambian teachers were hired, disciplined or fired at a missionary’s will because missionaries themselves became managers of the schools. In addition, Masterton (1987:11) comments that when missionary societies sent out personnel in the form of pastors, teachers, doctors, nurses, agriculturalists and technicians, that whatever their professions, the central aim was to evangelise and convert Zambians.

Therefore, the spread of Christianity, especially among the Protestant denominations, had to rely heavily on a person’s ability to read and understand the Bible. Although this in itself did not necessitate schools, the setting in which the missionaries worked, characterised by (in

their view) the heathen superstitions and the “savage” customs of Africans, subsequently dictated the need for establishing institutions to ensure the success of their work. Therefore, the religious education provided by both Protestant and Catholic missionaries was restricted, especially during the early years, to the basics, which would enable students to carry out various evangelistic-catechetical functions in order to redeem Africans from so-called evil customs rooted in their culture and traditional belief systems (Sifuna & Otiende 1994:163).

Some of the teaching methods used by missionaries in their endeavour to christianise Zambians were: (i) indoctrination in the teachings of a particular mission’s doctrine (Masterton 1987:1); (ii) memorisation of Scriptural stories and other Bible verses (Carmody 1999:24); (iii) instruction and persuasion in accepting and obeying all the teachings of the missionaries; and (iv) nurturing the spiritual growth of the new converts, leading them to maturity as well as Christian leadership (Snelson 1974:11).

The greatest contribution of missionary education was the provision of leaders who assumed responsibility in building new nations, not only in Zambia, but also in other countries of Africa (Makulu 1971:10). While for the missionary, education was a means for evangelism, and for the colonial administrator, a means to introduce Western colonisation, for Zambians it was important in economic value and also for its own sake, because to have knowledge is to have power (Mwanakatwe 1968:10). In addition, missionary education provided professional preachers and skilled workers for almost every African state through the willingness and sacrifices of missionaries (Gann 1958:37).

The nature of religious education in the colonial era actually provided the foundation on which Zambia’s religious education system is based to this day (Ragsdale 1986:33). Therefore, it is now necessary to consider the religious education in the post-independence era and to see how it has been influenced by colonial education and also to note the conflict it has created in the current Zambian multireligious secondary schools.

2.4. THE POST-INDEPENDENCE ERA

In 1964 Zambia became politically independent and was inaugurated as a multi-party state. The African National Congress (ANC) led by Harry Nkumbula, the United National Independence Party (UNIP), led by Kenneth Kaunda, and the National Progress Party (NPP)

for whites were the major parties to contest the 1964 and 1968 elections. Both elections were won by UNIP, which proved popular at the time. However, this party experienced some intra-party conflicts that divided it between 1967 and 1971. In 1971, the Vice President, Simon Mwansa Kapwepwe, left the party to form the United Progressive Party (UPP), which threatened the future of UNIP. Sadly, Kaunda in February 1972 banned opposition parties, detained their leaders and declared Zambia a *de facto* one party state (Kaoma 1998:29). UNIP became supreme in the country. The philosophy of Humanism was married to the totalitarianism of the party. The communist countries greatly helped Zambia because of its leaning towards their beliefs (Mujdrlica 1995:210).

Zambia's involvement in the liberation of its neighbours and poor governance led to negative effects on the economy. Also, as a landlocked country, Zambia was denied access to Southern Rhodesia and South Africa. Due to the sanctions that were imposed on the two countries, Zambia had no neighbours to rely on in Southern Africa. The country was isolated both politically and economically. This meant going through Tanzania when Zambia wanted to import and export goods by sea. The country also housed freedom fighters and refugees. This caused the economy of the country to go down and resulted in poverty (Kaoma 1998 30-31). Because of this, the pressure against Kaunda was so great that in 1991 he allowed the nation to revert to a multi-party system (Kaoma 1998:44). In July 1990, the Movement for Multi Party Democracy (MMD) was formed with Frederick Chiluba, the leader of the Zambian Trade Unions, as its leader (Gifford 1998:182).

2.4.1. Religion

The population of Zambia is about 75% Christian, 1% Muslim, and 24% Indigenous Zambian Beliefs. As a result, Zambia is generally referred to as a Christian nation. Zambian Christianity is always spoken of in terms of the three "mother bodies", the Catholics referred to as the Episcopal Conference of Zambia (ECZ), the Christian Council of Zambia (CCZ) and the Evangelical Fellowship of Zambia (EFZ), which is comprised of evangelicals, including the Pentecostals (Gifford 1998:188).

Both in Kaunda's and Chiluba's regimes, Christianity was greatly favoured because both men were the products of missionary education. Gifford (1998:198, 216) asserts that Christianity has played a unique role in Zambia. Under Kaunda it was acknowledged to be the pillar of

the nation. Political rhetoric took on a Christian flavour; Christian motifs characterised public discourse. Christianity came to permeate the national culture. Kaunda, in expounding his philosophy of Humanism used Christian discourse out of personal conviction. He also used Christian rhetoric to project his image of compassion as a Christian gentleman. Thus there developed no defensiveness on the part of Christians or any great fear that they would be harassed; indeed they had ready access to State House (the President's official residence). Christians possessed many privileges to speak against anything that threatened the core of their faith in the Zambian context.

When Chiluba came to power he declared Zambia to be a Christian nation on 29 December, 1991. He claimed that the Bible, which is the word of God, abounds with proof that a nation is blessed whenever it enters into a covenant with God and obeys the word of God. He further declared that Zambia is a Christian nation that will be governed by righteous principles of the word of God. This announcement led to much euphoria on the part of many born-again Christians though the elation was not universal (Gifford 1998:198).

Furthermore, Chiluba tried to give Christianity a formal constitutional status. For example, in the preamble to the new constitution he proposed to include the declaration of Zambia as a Christian country. It was argued by the review commission preparing the new constitution that such an inclusion was not desirable to most Zambians and that the rights of Christianity or any other religion could be safely secured without any form of declaration (Gifford 1998:209-210). The Law Association of Zambia resolved that including the declaration in the preamble was discriminating, contentious and unacceptable (Anonymous 1996:10).

Moreover, Chiluba wanted the RE syllabus of the 1977 educational reforms (cf. Chapter 1) to be revised and replaced with Bible Knowledge, thus giving RE teachers more power to propagate Christianity in schools. Missionaries, too, were encouraged to play an obvious role in Zambian Christianity. This was manifested in allowing many missionaries to come to Zambia and their being granted authority to promote and influence Christian values and practices in churches and schools, though this influence diminished slowly when Chiluba's rule was coming to an end (Gifford 1998:215, 245). Thus the biblical approach to RE has created much conflict with the 1977 educational reforms and consequently with the new educational policy of 1996, which seem to diverge from the biblical based syllabus to a multireligious education.

2.4.2. Religious Education in the post-independence era

The present RE syllabuses 2044 and 2046 are the culmination of a long series of educational developments in Zambia, during the pre-colonial, colonial and post-colonial eras.

Before independence, there was no agreed standard syllabus for RE in schools as is current in the Zambian system today. It was the responsibility of each church or mission to teach Bible Knowledge (BK) or Bible Instruction (BI) to its members. The aim was to enable their members to be literate enough to read, write and teach the Bible. Each church or mission emphasised its own doctrinal standpoint (Kabwe 1985:2). Masterton (1987:15) adds that as far as the teaching of RE was concerned, several denominations, such as Catholics, Anglicans, and Evangelicals, gave religious instruction in one school. This system was particularly evident in urban schools where there might be several denominations in one town. In each school, the various denominations gave religious instruction for one period a week to their “own” religious groups, usually being their own denomination’s course of instruction, which was solely focused on Christian teachings.

After independence, the Zambian government built and opened more schools both at primary and secondary levels. The Ministry of Education (MoE), however, continued to rely heavily upon religious groups in the teaching of Bible Knowledge/Instruction (Kabwe 1985:2). The reason for this reliance was that many civil servants, politicians and educators were sympathetic to religious education, being themselves Christians and Church members (Masterton 1987:108). The term “Religious Knowledge” was now being used interchangeably with that of “Bible Knowledge” but Christianity was still the focus of the RE syllabus (Kabwe 1985:2,3).

Since there were so many different religious programmes in the schools, it became educationally impossible to continue to teach religious instruction as a doctrinaire subject (Masterton 1987:1). As a result, the government called on Christian churches to prepare one single, joint RE syllabus that would cover other religious faiths in the country. This was an attempt to begin the educational phase of RE and to end the denominational Religious or Bible Knowledge. However, at the time of this call most religious instruction teachers were Christians from the Roman Catholic, Anglican and Evangelical streams (Masterton 1987:15).

The reason for such a call was that the government wanted to have a common RE in schools. It did not want to face a situation in which several denominational Christian syllabuses were being used, as had been the case previously (Masterton 1987:108). Christian churches, not other religious faiths, were involved because they were the major financial sponsors of RE. As Masterton (1987:108) rightly points out, the Christian churches were responsible for raising money for various projects connected with RE seminars and workshops as well as for the publication of RE textbooks. They also provided scholarships for Zambian teachers to receive training for RE in Zimbabwe and at Bristol University in England. This, of course, gave these Christian churches a certain level of control in RE.

In 1973 a new RE syllabus was introduced into junior schools in Zambia. It was called the “Joint Syllabus” because all the major Christian churches accepted it. The syllabus was called “Developing in Christ” which was adapted from the Gaba Pastoral Institute in Uganda and was taught in Forms One and Two. A Zambian Supplement was taught in Form Three. However, before long some RE teachers complained that the Gaba language was too complex and abstract. Cecil King, a missionary, who was then at the Curriculum Development Centre (CDC) was asked to write a modified version of “Developing in Christ”. After consultation with RE teachers, he composed a Zambianised version of the Gaba syllabus (Mujdrlica 1995:27). While at junior level there was the “Developing in Christ” syllabus, the RE teachers from the Evangelical stream offered a course in Bible Knowledge stemming from the Cambridge University Overseas level (O Levels) at senior level (Forms four and five) (Kabwe 1985:3).

In 1975, “Christian Living Today”, designed by Catholics, became an alternative RE syllabus at senior secondary schools and was taught alongside the Cambridge University Bible Knowledge syllabus. Therefore, in the mid seventies there were three syllabuses in Zambian secondary schools: the “Revised Joint” for the junior level, “Cambridge Bible Knowledge” and “Christian Living Today”, which were later developed into Syllabuses 2046 and 2044 respectively for the senior level (Mujdrlica 1995:27).

In 1977 “Educational Reforms” were formulated to move away from colonial religious education to a more multireligious educational approach and these affected the subject of RE in Zambia. The aim of these reforms is stated as follows:

The aim of Spiritual and Moral Education is to enable pupils to appreciate spiritual, moral and religious values and behaviour based on them. This appreciation is drawn from the four main religious traditions in Zambia, namely: Christianity, Hinduism, Indigenous Zambian Beliefs, and Islam, and from the elements of the philosophy of Humanism (MoE 1984:4).

Spiritual and moral education was part of a government programme, in which pupils of all religious backgrounds were to be prepared for life in Zambian society. Though the society leaned more towards Christianity, other religions were to be included because they were significant factors in Zambian society. It was also recognised that all pupils should know something of the other religions found in Zambia, not only out of interest, but also because there were children of mixed faiths in the school classes (Henze 1979:1). The inclusion of minor religions in the RE syllabus has been debated by Kabwe (1985:20, 26): although Islam and Hinduism are world religions with great followings, they are minor religions with regard to their influence and the number of adherents in Zambia. In addition, Kabwe (1985:26) remarks that a number of RE teachers questioned the inclusion of these religions in the syllabus because the number of Hindu and Muslim pupils in Zambian schools was negligible. However, Kabwe's argument is no longer valid because there are now more pupils from the minor religions in Zambian schools than ever before. Simuchimba (2000:12) affirms that although the number of pupils from non-Christian traditions in secondary schools is negligible, still the rights of the minority must be respected. The educational policy of 1996 and democratic principles in Zambia do not state that the beliefs and values of the minority should be neglected or be suppressed at the expense of the majority. Instead, all beliefs and values of existing religious groups must be equally explored in the RE syllabus in order to allow pupils to freely choose which values to live by. Moreover, educational principles cannot be subordinated to those of Christianity or indeed to any other religion in the current Zambian multi-faith society.

In addition, spiritual and moral education was linked with the philosophy of Zambian Humanism (MoE 1977:17). The central point in this system was the importance and worth of the individual. This belief originated in the Zambian natural heritage and was the product of the carefully planned order and discipline which everyone was required to know. It was based on moral and spiritual values which contribute to the dignity of man/woman, improvement of self and community, and to the welfare of society (MoE 1977:5). It rejected all forms of exploitation of humans by other humans, and strove to create a society in which

there was equal opportunity for all in self-development. It was also partly based on the teaching of Christ, that is that every person is of equal value in God's sight, and should be respected as a fellow human (Curriculum Development Centre 1984:132,167).

One of the goals of Zambian Humanism was to ensure that every Zambian received a basic education and had opportunity to continue to improve his/her knowledge and skills. Society "must organise itself in such a way that it helps man/woman as an individual to bring out the best of him/herself" (Kaunda 1974:xiv). The reorganisation of the educational system, therefore, was of prime importance in building Humanism, since education involved the guided or purposeful growth of each individual, besides the cultivation and use of knowledge and skills (MoE 1977:5).

Therefore the 1977 Educational Reforms replaced a purely "religious Christian education" syllabus, which was in the form of Bible Knowledge/Instruction, with "Spiritual and Moral Education". Masterton (1987:138) states that the reason for this replacement was that moral and spiritual values have always been important in Zambian traditional society. In spite of the technological and scientific innovation that has influenced Zambia, it is still true that moral and spiritual issues and values remain the core part of Zambian life. Kaunda believed that religion should be woven into Zambian life, that all life is sacred and that a human being is the centre of God's creation. Therefore, courses in RE should include these beliefs and attempt to bring religious values into the lives of all pupils.

These Educational Reforms also challenged Zambian educators to take the initiative and "produce new RE educational materials locally" which would be more educationally than biblically focused (MoE 1977:35). As a result of these educational changes the Gaba "Developing in Christ", the "Christian Living Today", and the "Cambridge Bible Knowledge" syllabuses could no longer be taught in Zambian schools. The Cambridge syllabus was dropped completely and the two East African syllabuses (Developing in Christ and Christian Living Today) were Zambianised to conform with the main aim of the Educational Reforms of 1977. They became known as the Junior Syllabus and Syllabus 2044 for the junior and senior phases respectively (Mudalitsa 2002:24).

However, RE teachers from evangelical circles in Zambia were not happy with the removal of the "Cambridge Bible Knowledge" syllabus, nor did they like the Syllabus 2044 because of its

alleged “Roman Catholic” bias and philosophy (Masterton 1987:17). As a result, they decided to return to the old Cambridge Bible Knowledge syllabus to produce an alternative one which was developed into Syllabus 2046. According to Masterton (1987:126) this was “in line with the long Evangelical tradition of Bible teaching and their belief in the infallibility and authority of the Scriptures” (Masterton 1987:116-117). This syllabus was also Zambianised to be in line with the Educational Reforms of 1977, though it leaned heavily toward Christian beliefs and values. Other religions were merely used for reference (Mudalitsa 2002:27-28). Kelly (1999:183) adds that, despite the fact that the educational reforms were formulated to move away from colonial religious education, Christian educators propagated its continuation because most of them, including many politicians, were products of Christian religious education.

The two syllabuses, 2044 and 2046, have been taught side by side in all Zambian senior secondary schools to the present time. The choice as to which syllabus is to be taught in each school depends on the school administration. If the administration is Catholic and teachers are available, the 2044 syllabus is taught. If the administration is Evangelical the 2046 syllabus is preferred over 2044. Both syllabuses propagate the nurturing of pupils in the Christian faith. Mujdrlica (1995:37) affirms that, instead of reflecting educational principles in their approach to RE, both syllabuses tend to emphasise Bible teaching by appealing to the Christian faith in its application to pupils’ lives, regardless of their religious backgrounds. Masterton (1987:141) argues that since RE has moved from being a church-controlled to a state-controlled system, the current RE syllabus should not emphasise the doctrines and beliefs of any particular religion. Instead, it should focus on educational principles, where pupils are helped not only to understand their own religious commitments, but also to be able to express them intelligently.

In 1996 the Ministry of Education introduced a new policy on education contained in the manual, *Educating our Future: National Policy on Education* which states:

The mission of the Ministry of Education is to guide the provision of education for all Zambians so that they are able to pursue knowledge and skills, manifest excellence in performance and moral uprightness, defend democratic ideals, and accept and value other persons on the basis of their personal worth and dignity, irrespective of gender, religion, ethnic origin, or any other discriminatory characteristic (MoE 1996:xi).

The new policy further states:

Zambia is a liberal democratic society. Hence, it is the values of liberal democracy that must guide formulation of educational policies and their implementation. The core values of rational and moral autonomy, equality, fairness and liberty underpin the concept of liberal democracy (MoE 1996:1).

This policy attempts to fundamentally change the nature of education in Zambia and calls for the evaluation and consequent transformation of the entire educational establishment (Mudalitsa 2000:19). Secondly, it is promoting an education that fosters compassion, consciousness and patriotism. Thirdly, it is promoting the equality of religions as far as the teaching of RE is concerned. Fourthly, it is discouraging the exclusivistic attitude toward non-Christian religions which is characterised by some Zambian RE teachers' perceptions in teaching the subject. Fifthly, it is promoting a variety of teaching strategies with a focus on stimulating learning through inquiry, guided discovery, problem solving, application, and similar activity-based teaching and learning methods (MoE 1996:45, 47). In all, it requires that the school syllabus in general, and RE in particular, be revised to suit the current pluralistic Zambian situation (Mudalitsa 2000:19).

The intention of this new policy was to help those involved in the teaching ministry, in particular the RE teachers, to reconsider their approach to RE as a subject in the light of the current Zambian multireligious and multicultural setting. RE should be multi-faith in its approach, in order to meet the current needs of all the pupils attending Zambian secondary schools. Masterton (1987:142) asserts that it is important that religious education must be sympathetic to pupils' religious viewpoints. This kind of approach will help to make religious education an acceptable subject in the syllabus on educational grounds, "because it is an essential area of knowledge with an important contribution to make to general knowledge" (Martin 1979:117). Mudalitsa (2002:27) proposes that in the light of the new educational policy of 1996, the aim of RE should be to enable pupils to understand religious beliefs and practices so that they may use religion constructively for their own growth and the development of society.

2.5. SUMMARY

In this chapter the researcher has given a brief historical survey of RE from the pre-colonial to the post-independence eras in Zambia. The aims, content, and methods of religious education have thoroughly been discussed. It is hoped that this historical genesis will help the reader in understanding the following chapter which explains the nature of RE in general, and its application to the Zambian context which has progressed from a predominantly Christian colonial period to the present multireligious situation.

CHAPTER THREE

THE NATURE OF RELIGIOUS EDUCATION

3.1. INTRODUCTION

In order for Religious Education (RE) teachers to teach their subject effectively, they have to understand the nature of RE. This is true in Zambia where teachers are now expected to teach within a multireligious context. The aim of this chapter, therefore, is to explain the nature of RE in general, and its application to the Zambian context which has progressed from a predominantly Christian colonial period to the present multireligious situation.

3.2. THE NATURE OF RE IN GENERAL

Religion has been, and still is, a part of people's lives and plays a major role in shaping the history of different societies in the world. Ellwood (1983:128) asserts that religion is social and inseparable from the fact that humans live in societies and in a network of interpersonal relationships. Without society there is no religion. Mbiti (1969:256) adds that to be human is to be religious in a religious universe. It is this understanding that is behind religious rites, beliefs, practices and values. These rites, beliefs, practices and values have shaped people's behaviour and attitudes and have provided them with identity and meaning in life. They also become the foundations which give people a view of the world.

In order to preserve religious beliefs, rites, practices and values each society uses education as a means or vehicle through which religious knowledge is communicated to people. Matsaung (1999:49) asserts that many religions have an in-built belief that engages in the process of education for the local community. In this process, they impart knowledge, skills and attitudes required for nurturing their adherents. Tulasiewicz, in Matsaung (1999:6) adds that education comes into the picture when religion teaches its followers moral principles and rituals that lead them to observe its doctrines. This culminates in life skills which require the practical application of education and training in religion. Thus, religious education becomes a component of the educational curriculum to perpetuate societies' religious beliefs, practices,

and values to their adherents. Braswell (1994:8-9) says that most religions have their sacred scriptures at the centre of their educational programme. These must be preserved, interpreted, taught and handed down to future generations through religious education. Carmody (2004:36) adds that scriptures are important because they contain commandments, guidelines and rules for members of a particular religion. They are also important because members use them for reference purposes whenever they are discussing religious matters. However, the way these scriptures are interpreted and passed down to their adherents may differ from one religious group to the other. In this case, Muslims are taught that Allah is the author of the Qur'an; Christians see God as the author of their Scriptures. These interpretations and teachings may give rise to prejudices and different perceptions among religious groups in different parts of the world.

The aim of religious education in each religion is to produce an adherent who is obedient, loyal and of good character. This can be demonstrated in African traditional religions where each member is supposed to show loyalty to religious teachings by performing all the necessary rites and following all the taboos which, if contravened, could make one liable to a curse or death (Thorpe 1997:47). In Islam, loyalty is shown by submission to Allah and by defending their faith. In Christianity, it is submission to the Lordship of Jesus Christ and obeying God's commandments. All these show how religions can induce their members to loyalty (Matsaung 1999:106). Out of this loyalty, members adhere to religious observances and keep rules made by their religious leaders. Christianity has the words of Jesus Christ and the Prophets; Islam has the words of Allah through Muhammad as expressed in the Qur'an; Hinduism follows the words of Priests and Sages as expressed in sacred books of Veda, Upanishad and Bhagvad Gita, while African traditional religions follow the experiences and counsel of elderly people which give direction to the adherents (Braswell 1994:8-9).

Spiritual and moral education is shared in the content provided. Henze (2000:6,8,32) says that in every religion spirituality is described as that dimension of an individual's being, which is related to the physical and the psychological dimensions that give people's lives meaning and call them to relationship with the Supreme Being and spiritual world. A religious spirituality encourages people to abide by moral codes, authority structures and forms of worship. Dillon-Mahone, in Carmody (2004:11) asserts that the expression of people's spirituality differs from one religious group to another. For example, whereas the traditional Western philosophical approach to moral conscience is more individualistic, in the

African tradition moral conscience is rooted in the community, though it is not the community that is the ultimate arbiter of morality; it is the Supreme Being who stands behind the social unit and is a “guardian of continuity and order”. Braswell (1994:11) adds that religious practices, spirituality and morality, are at the heart of religious teaching because they measure the commitment of adherents. Matsaung (1999:109) suggests that no society on earth can exist without morals which build relationships between people and communities. Religion educates people concerning what is good or evil, right or wrong, just or unjust. In educating society in this way, religion possesses great educational value. Carmody (2004:35) adds that each religion provides ethical, moral and spiritual values to its followers through religious education. It gives meaning and direction to people in how to relate to the Creator and also how to relate to their environment and fellow humans.

The methods used by different religions to educate their adherents are mainly in the form of instruction or indoctrination (Henze 1994:16). Instruction in religious beliefs may be given in the form of taught confessions or in form of vows which cannot be questioned (Braswell 1994:11). The confessions and vows can make the adherents of religious groups become inward looking and protective of their religion (Henze 1994:17). As mentioned earlier, Muslims may defend Islam through Jihads; Christians may become martyrs for Christ. They may do this if their religions are threatened by outside forces or are shown disrespect. Any threat to their religion is seen as a threat to their whole existence (Matsaung 1999:106).

Not only do these methods result in parochiolism, but they also produce a tendency for the adherents to proselytise and try to convert many people to their religious way of life (Magesa 1997:22). For example, in the colonial era, Christian RE was used to try to convert people from non-Christian religious orientations such as African traditional religions to Christianity. Horton, in Carmody (2004:61) asserts that Africans were converted to Christianity because of the colonial influences that were brought by colonial rule. Platvoet (1992:12) argues that African traditional religions, on the other hand, never used conversion because its members automatically became members by birth. Carmody (2004:37) adds that African traditional religions do not aim at converting people of other religions; rather they respect them. Hence, they are pluralistic in nature.

It is also noteworthy to realise that in each religion there were instructors who formulated religious doctrines which helped draw followers to itself (Kruger *et al* 1996:17). These

instructors taught their followers the religious doctrine as they perceived it, and their teachings were and have continued to be fundamental in their lives (Matsaung 1999:78). If the instructor was a Christian and believed that the Bible was the only true word of God, s/he would teach it in such a way as to encourage pupils to embrace his/her religious view (Haar 1992:65). Subsequently, the followers of a particular religion were encouraged to use these religious teachings to convert others to their religious orientation.

Henze (1994:16-17) suggests that religious prejudices are still present in the Zambian educational context. Teachers' attitudes toward RE is that of promoting their own religious beliefs and values instead of helping pupils to learn from religions in an ecumenical spirit. RE teachers should accept the fact that each religious group has a different way of viewing the world and God. Carmody (2004:34) asserts that there have always been prejudices among religions, in which one religion claims superiority over others, thinking that they are the only true religion. This situation has sometimes resulted in religious prejudices. Consequently, such religious prejudices have led to the categorisation of religions into those that are recognised as superior and those that are not. In the Zambian situation, Islam, Hinduism and Indigenous Zambian Beliefs have suffered severely from such prejudices from Christianity, which regards itself as the superior religion. This is reflected in the nature of RE offered in the Zambian multireligious secondary schools as will be discussed in this chapter.

In view of the above, it is important to examine the nature of RE to see how it was taught in African tradition and in the colonial era. This may be useful in evaluating RE in the contemporary multireligious Zambian context. Roux, in Matsaung (199:95), asserts that RE should serve a new purpose in schools by accommodating the value systems of the society during this period and beyond the twenty first century. New methodologies must be developed in order to give children the opportunity to understand their own religions and the pluralistic society in which they live.

The above implies that ways be devised to have all pupils of different faiths better understand and appreciate one another's beliefs and values. Hence, the importance of a multireligious approach to religious education in Zambia.

3.3. THE NATURE OF RE IN AFRICAN TRADITION

3.3.1. Introduction

Religious Education continues to be a pillar of the African traditional era. It played a big role throughout the lives of members of an African community and was at the very heart of every member. Its mission was to inculcate in each individual a sense of religious knowledge and to observe the norms and standards set by the community. Henze (2000:81) asserts that traditional African people held a strong belief that spiritual powers were deeply concerned about the moral conduct of individuals and communities alike. Furthermore, they believed that the laws and rules that govern society were initially given by God and sanctioned by ancestral spirits. Therefore, one's lack of a sense of religious knowledge or failure to observe the laws and rules would result in punishment in the person's life. As a result, the nature of RE in these traditional cultures was mainly influenced by religion and community.

3.3.2. The traditional religious context

Before discussing the religious context of this era, it is important to describe the term religion as it relates to the African context. Mbiti (1969:11-17) describes African religion generally in five parts: (i) beliefs, which show how people think about the universe and their attitude towards life itself. The religious beliefs in this era were concerned with topics such as God, spirits, human life, magic, and the afterlife; (ii) religious practices, ceremonies and festivals through which people express themselves in practical terms; (iii) religious objects and places which people have set apart as being holy and sacred; (iv) values and morals which deal with ideas that safeguard and uphold the life of the people in their relationship with one another and the world around them, and; (v) religious officials and leaders who conduct religious ceremonies, sacrifices, formal prayers and divination.

As seen in the five parts above, African religion is an essential part of African life. Its influence covers all of life, from birth to death. People find religion useful and meaningful in their lives, and therefore, it spreads freely in the community. They teach it informally to their children through conversation, proverbs and myths as well as through practice. Young people also learn about it through participation in religious ceremonies, festivals and rituals (Mbiti 1969:15). According to Henze (2000:10) religion tells African people how the universe was

created, why humans occupy a special place in the scheme of things, why natural disasters occur, why some people triumph while others fail, and why everyone must suffer and eventually die. People seek to explain experiences and events by attributing them to causes with explanations that can only be found in religion. In short, religion is a major source of giving meaning to life. This fact is particularly, though not exclusively, evident in regard to tragic events and crises in people's lives. In these situations, religion can provide explanations. Additionally, he says that a religious belief system also maintains and enhances the self-concept of individual members of the community. Thus religion may enhance that feeling of unconditional regard through the belief that "God loves me". Magesa (1997:60-61) adds that African religion is entirely a lived religion and not a doctrinal one. It requires no formal induction. One is born into it and learns it throughout one's life through normal socialisation. In no way is anything understood apart from the context of a Supreme Being, the ancestors and the spirits. As a result, reverence must be accorded to the world and what is in it and around it. This is not only a religious, but also a moral requirement, for every person if s/he is going to survive in the world and community in which s/he lives.

The second factor about African religion is that it is community-oriented. Mbiti (1969:15) asserts that African religion functions more on a communal than an individual basis, therefore, it does not matter whether the individual accepts all its beliefs. Additionally, because this religion belongs to all members of the community, no individual member of the society can stand apart and reject the whole of his/her people's religion. To do so, would mean to cut him/herself off from the total life of his/her community. Therefore, even if an individual converts to another religion, it does not necessarily mean that the person entirely abandons his/her own religion. The convert usually retains much of his/her previous religious faith. Njoroge & Bennars (1986:64) affirm that the African traditional community was a closed society which emphasised social integration. Each person felt part and parcel of his/her community. Social and moral values such as respect and dignity, mutual help and social responsibility, and law and order reinforced social bonds of lineage and families. Taylor (1963:85) asserts that an African cannot exist without his/her community because of the belief; "I am because we are, therefore, we are because I exist". This clearly demonstrates the very strong ties of an African traditional community.

As a result of such strong ties, any child who was born in a community-orientated society was brought up in such a socialisation process. Njoroge & Bennars (1986:163-168) describe

socialisation as a process whereby a child is trained to control his/her basic needs, actions and expectations and thus learns to adapt him/herself to the adult environment. It is also a process whereby an individual learns to accept the norms, values and ways of behaviour characteristic of the society to which s/he belongs. As a result, RE was concerned with the transmission of values and norms from one generation to the next through the process of socialisation, or more specifically, a process of initiation. This initiation introduced someone into his/her society. Njoroge & Bennars (1986:185) go on to say that socialisation in this context was a process of learning, more particularly a process of training, in the course of which the individual was conditioned or moulded into a respectable member of his/her society. Thus, whatever was taught, be it moral or religious could not be questioned but was accepted unconditionally. Such acceptance occurred throughout the educational process of socialisation or initiation into the established norms and values of a society or religion.

The strong bond or tie that existed between an individual and his/her community in the Zambian context cannot be ignored by RE teachers even in modern education. Pupils come from diverse religious faiths and are committed to these faiths by means of taboos and norms and these are binding. Being converted to another religion may have consequences for that pupil. Kraft (1983:94-95,138) asserts that receptors (learners), being humans, are not alone, they belong to reference groups such as relatives, friends, members of their religion and society, neighbours and other similar relationships. Therefore, any decision or change that an individual contemplates or carries out will be in relation to those groups. Failure to adapt may mean cutting oneself off from the groups. He goes on to say that an African considering a change of behaviour will ask him/herself, "What will my people think?" Such groups are characterized by strong agreements concerning what or how to adhere to these rules. The rules are implemented by strong agreements made by community concerning what the penalties should be for those who break them.

In the Zambian culture, maintaining good relationships and giving allegiance to the member group to which one belongs is a very serious matter. A broken relationship or lack of allegiance may suggest rebelliousness which could lead to being an outcast and may culminate in a curse. Smith (1991:23-34) asserts that in Africa, living in harmony with your community or village is the way to assure harmony and prosperity. Hesselgrave (1991:624) adds that in some cultures, options to make individual decisions are not clear-cut. When people in these cultures are confronted with situations where they have to make a decision,

they would prefer to make no decision at all than to make one that would put them in isolation from the group(s) to which they belong.

Thus, it is important for RE teachers to pay attention to the way in which decisions are made in a multireligious class. They need also to consider who is qualified in that class to make individual or group decisions. This does not mean that RE teachers cannot make their religious stand clear to pupils, but rather, it means that RE teachers should avoid coercing pupils to make individual decisions without regard to the reference groups where they owe their allegiance. Hesselgrave (1991: 616) says that those involved in communicating Christ should not force people to accept the gospel when they are not ready. Yet, at the same time, they should not unduly obstruct the decision-making process by refusing to allow ample time for pupils to make individual decisions or to consult their reference groups before making a final decision.

3.3.3. The aims of traditional RE

The aims of traditional RE were, firstly, to prepare young people for the transition from childhood to adulthood through the process of socialisation and initiation (Snelson 1974:1). Through the initiation process children were “reborn”: that is, endowed with new identities. New names were acquired and covenants were made, and these were binding. Breaking the covenant meant a curse or other consequences. This binding induced a positive attitude toward whatever the young people were taught (Datta 1984:8-9).

A second aim was to develop an awareness of, and respect for, the religious dimensions of daily life (Snelson 1974:2). Magesa (1997:54) asserts that in the African religion, the centrality of the human person in the universal order is indicated by the religious practice it fosters. Nyamiti (1984:11) explains that human behaviour is centred mainly on religious life. For example, all humans must honour the Supreme Being and ancestral spirits. Failure to do so means punitive actions against the individual. Magesa (1997:52) asserts that individual expectations of the Supreme Being and ancestral spirits remain similar to those that govern

the social order among the living or those regarded as teachers of religious matters. Hence, there is the fear that, if ancestral spirits were offended, they could bring undesirable consequences into one's life. Similarly, this same notion prevails in Zambian secondary schools where the teachers of RE are regarded as custodians of religious matters, and therefore, pupils need to listen to them and give them all the respect and honour due to them. Failure to do so, may result in pupils facing some consequences from the spiritual realm, as the Zambian traditional community perceives it.

3.3.4. The content of traditional RE

The content of RE was defined by the needs and priorities of the community. Hence, it was community-orientated. Haar (1992:31) asserts that RE in traditional society was seen as the collective responsibility of the entire community. The children were at the centre of this educational system and everyone in the community was a primary agent for instructing the young people. They would teach children what the community regarded as good and evil and that how they behaved would affect their families. As a result, Busia (1964:13-14) says that children remained faithful and loyal to their communities and to the teachings passed on to them because these were binding.

First, the content of RE centred on ethical standards. Njoroge & Bennars (1986:171) note that the word "ethics" is derived from the Greek word *ethos*, meaning "established customs or conventions of a community, a social or religious group". In the religious context, therefore, it refers to a set of standards by which people decided to regulate their religious behaviour or conduct. Hence, everyone in the community had to conform to laid down religious standards. If anyone did not comply, s/he was regarded as immoral and unethical. To act immorally or unethically was to act against the established religious rules of conduct. Conversely, "good behaviour or conduct" was behaviour in accordance with the community religious rules, and with these, went certain religious blessings. In addition, "bad behaviour or conduct" was misbehaviour in accordance with the community religious rules and these rules were accompanied by curses. Thus, the use of ethics in the RE context was to instil in pupils an attitude of compliance with a mutually agreed code of conduct. Henze (2000:84) says that this was done in order to achieve good character in young people.

Second, the content of RE centred on moral standards based on the questions of what was good and right as far as one's religious behaviour was concerned. Njoroge & Bennars (1986:175,185) define a moral standard as a norm or criterion according to which people evaluate human behaviour or conduct in terms of right and wrong, good and bad. These standards are often expressed in the form of laws, rules and regulations by a certain society or religion. They go on to say, that this kind of approach to RE was not devoid of indoctrination. The adult society tended to impose its norms and values, its morality or code of ethics upon the younger generation in a very authoritarian manner. In this case, RE was turned into a process of conditioning, whereby individuals were trained to think and act in accordance with traditionally established norms. Henze (2000:83) adds that moral education was normative in nature and was given to the learners as pre-defined or pre-determined by the traditional norms of their society and religions. Within this traditional context, the normative dimension led the learners to acquire, in the course of time, an almost absolute character. Thus traditional norms, be they moral or religious, could not be questioned, but had to be accepted unconditionally. Such acceptance occurred through an educational process defined as socialisation or initiation into the established norms and values of a society or religion.

This traditional concept of RE has been extended to the Zambian religious educational context whereby parental, political, and teaching authorities act as agents which provide young people with moral standards. In this case, these standards provide moral authority that is imposed on an individual pupil. Thus the pupil's reasoning, personal reflection and conscience are suppressed (Mudalitsa 2002:26-27). However, this concept of education becomes a problem in the current multireligious society where Zambia has a variety of sources of morality. The question is; "Which of the diverse religious or moral standards should pupils follow in case of a moral decision? Should they be guided by their teachers or by their convictions?" Ideally, in a multireligious context, pupils should not be obliged to follow the moral standards of one particular religion and regard those as an absolute set of standards which cannot be questioned. What is regarded as morally right in one religion may appear morally wrong in another.

In the Zambian traditional community, morality was derived from the Supreme Being and ancestral spirits, and adult members of society were regarded as teachers of religious matters. According to Magesa (1997:44-50) these were perceived as hierarchical. In no way was any content understood apart from the context of the Supreme Being, ancestral spirits and adult

members of society. The Supreme Being remained the standard against which the moral standards of humans were measured and stood as the ultimate guardian of the moral order of the whole universe. People acknowledged that the power of God made success possible for those with good morals. On the other hand, adversity was interpreted as God's withdrawal of protective powers from immoral people.

Magesa (1997:51, 78, 79) adds that ancestral spirits were regarded as the protectors of the society as well as its most feared direct critics or sources of punishment. Above all, the spirits were direct watchdogs of the moral behaviour of the individual, the family, the clan and the entire society with which they were associated. When these spirits were unhappy about the attitude of their descendants, they made this known and often employed painful means against those who misbehaved. Thorpe (1997:75) explains that in the real sense these spirits were "authority figures" that maintained the norms of social action and caused trouble when they were not appeased. Therefore, in order to avert pain or evil in people's lives, it was necessary periodically to slaughter an animal for a ritual meal in honour of ancestral spirits. As a result of fear of consequences, young people's behaviour was modified in the way the community wanted it to be, thus achieving one of the aims of their religious education which was character formation. Using the inducement of fear in education was seen as good because it helped young people to behave well morally and to be good members of their communities. This kind of approach to education helped learners to behave well and to improve their morals.

The adult members of society were regarded as stewards of morality in the universe and were morally bound to sustain it in their communities. As Temple, in Magesa (1997:51) notes, "The child, even as an adult, remains always...a force...in causal dependence and ontological subordination to the forces which are his father and mother. The older force ever dominates the younger". Therefore, Magesa (1997:154) points out that within African moral codes, to refuse to give due respect to the elders may ultimately be as serious a transgression as the deliberate refusal to marry or have children. Disrespect for adult members of the society implied disrespect for the ancestral spirits as well, since adults were their actual "representatives" on earth. Therefore, the adult members of society were to be revered by every member of the community and everyone should submit to them.

3.3.5. The teaching methods of traditional RE

The teaching methods in this era were both formal and informal, as they transmitted not only factual knowledge, but skills, ideas, attitudes, and a pattern of behaviour relevant to this particular environment (Datta 1984:3). Some of these methods were proverbs and folktales, music and dance, and stories.

Proverbs and folktales were a common way to transmit knowledge, attitudes, values and beliefs to young people. In African tradition, a lesson about a special occasion or experience was learnt through a proverb or folktale. Any incident in life, for example, the encountering of a lion or some fearsome animal during a walk in the bush, was turned into a lesson and resulted in the telling of a proverb or folktale. The lesson given in this way was not easily forgotten by the learner (Chizelu 1996:73).

Music and dance played a vital role in a child's religious education. In the Zambian tradition, the children were taught the religious beliefs and values, history and tradition of their families and clans through music and dance. The young people received much of their social and religious education by image and ritual, rhythm of the dance and the words of ceremonial practices. Because music played a major role in African tradition, new and creative approaches to employing it could be initiated to teach various subjects in the community (Pell 1993:19).

A story was another teaching method used in this era. Most of the informal learning in Africa took place through telling stories. Therefore, utilising story-telling in RE helped to communicate meaningful information to the learners (Chizelu 1996:79).

3.3.6. Traditional RE teachers

Traditional RE teachers were people well-versed in traditional religion. These were priests, shrine keepers, diviners, and other religious specialists who were regarded as religious authorities (Haar 1992:36). Thorpe (1997:114-116) asserts that among African people authority is vested in those whose lives have covered a long period of experience. These are the elders of the community who have more authority than children, as well as other people, who have had a lot of religious experience such as traditional actors and diviners. Snelson (1974:2-3) adds that these people are the experienced individuals in their areas of expertise.

These teachers were highly respected and honoured because they held the mystery of religious beliefs and values (Mbiti 1969:153). The learners treated them as, “guardians of religious faith” (Magesa 1997:70). Therefore, whatever they taught was to be regarded as sacred and unquestionable. Henze (1994:1) adds that teachers in this era were regarded as having all the answers to people’s needs. Magesa (1997:61) asserts that that was a moral requirement because these people were higher in the religious hierarchy than mere members of the community and were thought to be close to the Supreme Being and ancestral spirits. This also meant that these teachers had divinity in them because they existed by the will, and through the power of, the Supreme Being.

According to Magesa (1997:71), the role of RE teachers in African religious structures becomes evident when the characteristics of the African religion itself are considered. First, since African religion embraces the whole life of the people, the teachers’ responsibilities were to enhance such life by what they taught. Teaching was good and acceptable if it enhanced life and it was bad and ought to be changed if it resulted in the destruction of life. In other words, these teachers were keepers of religious treasures and knowledge (Mbiti 1969:153). Since they were regarded as wise, intelligent and often with outstanding abilities, they were supposed to be sensitive to their teaching context, that is, by teaching according to what the context demanded and not what they needed themselves. They were required to be accountable to the community in which they lived. Second, since African religion was communal, RE teachers were responsible and answerable to the entire community. This applied to the entire social hierarchy from the father of the family, the head of the lineage or clan to the tribal chief, as well as to various experts in between. The responsibility and accountability of each teacher was seen within the context of that hierarchy.

Third, traditional RE teachers had the responsibility to ensure that the bond between the living and the ancestors remained intact, and that the community enjoyed the resources for the preservation and continuation of life. This led to firm religious and social security among the members of the society. This aspect of teaching RE in order to bring unity and religious and social security in the community can be of great importance to the current multireligious Zambian society.

Fourth, traditional RE teachers were charged with the responsibility of seeing to it that things were right between the invisible and the visible world. They had to remind people of their

religious duties such as; prayers, sacrifices and offerings; keeping right relationships and harmony in the society. Hence, they not only taught, but were also responsible for constantly reminding their learners of their expected roles in religion as well as the need to fulfil them.

3.3.7. The traditional learner

The environment in which s/he was born influenced the nature of the traditional learner. From the time a child was born, s/he was conditioned by the beliefs, values and norms which formed his/her worldview. Kraft (1988:54-56) defines worldview as the central systematisation of conception of reality to which the members of the culture or community assent (largely unconsciously) and from which stem their value systems. This worldview lies at the very heart of culture, touching, interacting with, and strongly influencing every other aspect of a particular culture, religion or community. It is imposed upon the young people of a society by means of the familiar processes of teaching and learning. Each young person reared in a given culture or religion was conditioned to interpret reality in terms of the conceptual system of that culture or religion. Hence, each young person conformed to his/her society's norms and standards of living, whether s/he understood them or not. It is affirmed by Henze (2000:83) that traditional RE was learned by conformity to the conventions and religious rules of the community.

Second, a learner was motivated to learn, not because of external rewards, but in order to solve a problem or accomplish a certain religious task within his/her environment. Additionally, a learner was motivated because s/he knew that whatever s/he learnt was not only going to benefit him/her personally, but also other members of the society (noted in Mbiti 1969:15-16). The learning was done by providing ample time and assistance for the learner to realise his/her demonstrated achievement, by assessing learning appropriate to the life context, by providing significant learning opportunities and, by ensuring that each learner succeeded (Chizelu 1998:4). This kind of education was compatible with the African community's beliefs and practices.

Third, a learner's knowledge and skills were developed to the full and s/he became a good steward of him/herself as well as of his/her environment. Delors (1996:25) is in agreement with this kind of education by saying that education, as a social experience, should help children learn about themselves, develop interpersonal skills and acquire basic knowledge and

skills. This experience should begin in early childhood, in different forms depending on the situation, but always with the involvement of families and local communities. Datta (1984:3) asserts that since traditional education grew out of the physical context, it was contextual and seemed to meet the needs of its society in terms of enhancing knowledge, skills and talents.

Fourth, a learner was obligated to learn from his/her teachers because this was the only way s/he could pass or be promoted to adult life. It was necessary for him/her to know that what s/he learned would be applied to his/her life and benefit his/her community (noted in Magesa 1997:71). The mentality of obligation to learn from one's teachers seems to have extended to the current Zambian context, where pupils feel that if they want to know something or pass the exams, they need to depend entirely on their teachers. For them, it is not necessary whether what they are taught is going to be applied to their lives or not, or whether it is going to enrich their individual religious lives, as long as they will be able to pass their exams. Henze (2000:27-28) says that this kind of approach results in learners having a dependent personality, which is directed by others in making religious decisions, and so fulfils a religious need in their lives.

Fifth, a learner was viewed as an object to be taught. Thus the teacher limited the pupil's capacity to think for him/herself or regarded the pupil merely as recipient of knowledge. Therefore, teaching approaches such as indoctrination, instruction or memorisation were appropriate for traditional teaching (Palmer 1991:17).

An analysis of the traditional RE reveals the following advantages and disadvantages:

3.3.8. Advantages

3.3.8.1. RE helped to instil in learners an acceptable behaviour in the community (Henze 2000:81).

3.3.8.2. RE teaching was experiential and practical in its approach. Hence, it was relevant to the learners' needs (cf. Datta 1984:3).

3.3.8.3. RE was concerned with the transmission and continuation of values and norms from one generation to another through the process of socialisation or initiation (Njoroge & Bennars 1986:163-168).

3.3.8.4. RE teachers were highly respected and honoured, because they were the custodians of religious knowledge and were bound to sustain it in their communities (Mbiti 1969:153).

3.3.8.5. RE content was defined by the needs and priorities of the community, hence it was community-orientated (Haar 1992:31).

3.3.8.6. Fear, as a tool to instil learning, helped young people to live good moral lives (Thorpe 1997:75).

3.3.8.7. Teaching methods were contextual and experiential. Therefore, they became appropriate and relevant in communicating religious knowledge (Henze 1994:31,41).

3.3.8.8. RE teaching was done according to what the context demanded and not what the teachers needed (Mbiti 1969:153).

3.3.8.9. The learner was motivated to learn not because of external rewards, but because s/he developed an interest to learn in order to solve a problem and accomplish a certain religious task within his/her environment (Mbiti 1969:15-16).

3.3.8.10. The learning was done by providing ample time and assistance to the learner in order to realise his/her demonstrated achievement, by assessing learning to the appropriate life context, by producing significant learning opportunity and by ensuring that each learner succeeded (Chizelu 1998:4). As a result, a learner's knowledge and skills were developed to the full and s/he became a good steward of his/her environment (Mbiti 1969:15-16).

3.3.8.11. Traditional methods were appropriate and relevant in communicating traditional religious knowledge. As much as they were able, teachers used these methods to enhance the learning process and encourage learners to see the potential and benefit of using their own traditional methods. This required conscientious and mature teachers who were interested in promoting positive education in their own context (Henze 1994:31,41).

3.3.9. Disadvantages

3.3.9.1. RE tended to impose the norms and values of the society on learners in an authoritarian manner. Learners had to accept whatever was taught without question (cf. Magesa 1997:51).

3.3.9.2. RE was used to instil in pupils a compliant attitude towards a mutually agreed code of conduct instead of allowing freedom of expression (Njoroge & Bennars 1986:64).

3.3.9.3. Learners became passive recipients of society's teaching. They were not given room to choose between alternatives. Thus RE lacked democratic ideals because learners were only required to listen and to obey whatever they were taught (Palmer 1991:17).

3.3.9.4. RE content was normative in nature and was given as predetermined or pre-defined by the traditional norms of the society. A learner had no choice but to accept whatever was given to him/her (Njoroge & Bennars 1986:175,185).

3.3.9.5. The conformity of behaviour was usually not genuine because it was under the inducement of fear (Haar 1992:26).

3.3.9.6. RE learning was marked by conformity to the conventions and religious rules of the community. This led to immaturity in young people's faith because they were not given room to think through the issues being taught. Therefore, learners exercised a childish faith expecting simple, direct, and unequivocal answers to every question imposed on them by their teachers (Henze 2000:81).

3.3.9.7. Traditional teaching methods did not encourage individualised learning whereby a learner could learn on his/her own and ask questions. Concerning this approach to the teaching/learning process, Bray *et al* (1986:138) say that for teachers who regard themselves as a source of knowledge and enjoy giving instructions to learners in a communal manner, individualised learning may threaten their status, thinking that learners may discover things for themselves and become more independent. Also, through this kind of teaching learners may ask things that the teachers may not know, and when teachers fail to answer, it may cause embarrassment. However, lack of inquisitive and explorative methods may lead pupils to prolonged dependence on teachers and prevent their maturity.

3.3.9.8. Traditional RE used conditioned learning which led to immaturity in young people's faith, because there was no room given to them to think through the issues taught to them. Learners exercised a childish faith, expecting simple, direct, and unequivocal answers to every question imposed on them by their teachers (Henze 2000:81).

3.3.9.9. Traditional RE lacked democratic ideals because it was governed by older people who designed and directed the RE syllabus. The process was not transparent to the learners. All they were expected to do was to listen and obey whatever they were told (Mudalitsa 2000:23).

3.4. THE NATURE OF RE IN THE COLONIAL ERA

Most missionaries' primary concern was for the salvation of the souls of Zambians, based on the claims of Jesus to be the only way to God. This worldview supported the perception of missionaries who considered themselves as guardians of Zambians in matters of life as noted in Fourie, in Matsaung (1999:63), "The native has been entrusted to us as guardians, by history, and thus through the dispensation of God". In keeping with the sociological assumptions of their time they wanted to convert Zambians to a Western worldview, believing this to be for the good of the local people. This affected the teaching of RE to Zambians in the colonial era.

Being messengers of God's word and modernising agents, missionaries hoped that by using the Christian religion, especially education that centred on the biblical principles, Zambians would be modernised to Western civilisation. Alluding to this point Rotberg (1965:9) states, "Missionaries urged Africans to copy the white man's ways to put on clothes, to purge themselves of sin and corruption, and to accept the truths of the Gospel as a complete code of conduct". This perception led to a belief that only the Christian religion should be taught in Zambian schools, in this case, Bible knowledge. This kind of approach to RE forced Zambians to adapt and assimilate the traditional values and ideas of Western religion, as was the pattern practiced in Britain, the colonial power at that time. The colonial government propagated an educational theory that directly reflected the well-established "principles of education" found in Western thought. In certain circumstances these principles were modified to suit, if not to perpetuate, the colonial situation, but such modification only served to stress more empirically the conservative nature of colonial education (Njoroge & Bennars 1986:68-69).

In fact, Njoroge & Bennars (1986:69-70) say that the Christian missionaries, who started “Christian schools” as part of their evangelical mission, introduced Western/colonial education into Zambia. Confronted with a Christian school system, the colonial government tried at a later stage to incorporate the missionary efforts of evangelisation into a wider colonial design in the name of Western civilisation. Both the colonial rulers and the Christian missionaries at that time saw their task as a civilising mission, which was to bring western civilisation to the uncivilised African people. However, Masterton (1987: 8) argues that, whereas the colonial rulers saw this mission primarily in political and economic terms, the missionaries considered their mission to be highly spiritual. As a result, missionaries sought to encourage a Christian way of life through education and to this end they advocated a Christian philosophy of education, namely Christian RE, which emphasised Christian values. Erricker & Erricker (2000:38-39) assert that Christian spirituality is the European identity in which they nurtured their children at home and in schools. As a result, they wanted to nurture Zambians in the same identity because to be a Christian is to be a member of the Christian culture. Hence, RE served the ends of Christian ideology in preference to the Zambian traditional religion.

3.4.1. The aims of Christian RE

The aim of RE in the colonial era was to convert Zambians from primitivity and paganism to Western civilisation and the Christian religion. Erricker & Erricker (2000:26) assert that this Western civilisation was characterised by the Christian religion which was seen as a source of good values and concepts. Therefore, colonial missionaries imposed Christianity on Zambians whose cultural beliefs and values were considered pagan. Christianity provided dominant religious values which were conveyed to Zambians.

Moreover, missionaries perceived the Christian religion as the only way in which a learner could gain salvation through Jesus Christ. This was affirmed by Biblical passages such as Acts 4:12, “Salvation is found in no one else for there is no name under heaven given to men by whom we can be saved”. This justification was not only based on their conviction about Christian doctrine, but also on their perception of the pagan Zambian traditional religions. Muhammed (1992:69) rightly points out that throughout history, the Christian attitude towards other religions has been that of exclusiveness. This exclusiveness had its origin in the Old Testament where Yahweh established a covenant through Abraham with the Israelites

(Gen.15;17). Yahweh promised to be their God and they pledged to be God's people. From this relationship, the people of Israel deduced that they alone were God's chosen people. When the Christian Church took over the Old Testament as part of its canon, it applied this claim to itself. The Christians, as the new Israel, were now the only chosen people of God. As such, they excluded those outside the Church from the redemptive grace of Jesus Christ and considered other religions as the work of the devil. This exclusive stance existed among missionaries as they dealt with African traditional religions.

While wrestling with the issue of salvation in Jesus Christ, RE teachers were supposed to recognise, according to Gort (1996:72), that God in Christ has never left this world without a witness somewhere, and that the salvic intentions and actions embrace the whole of history, the whole world, and all people.

The aims of RE in the colonial era were to convert and nurture Zambians in the Christian faith according to Western ideals, without questioning them. Zambians uncritically accepted whatever missionaries taught them in RE to help them develop moral and spiritual values. Hence, RE produced a religiously committed Zambian who appeared to be a submissive follower of Christ.

3.4.2. The content of Christian RE

RE content during this era was centred on the "sacred book", the Bible, and its content determined the learner's attitude and behaviour (Erricker & Erricker 2000:5). The Bible was regarded as God's revelation to humans, and as such it was the vehicle for providing the spiritual and moral development of a learner (Nichols 1970:116). Hughes (1996:13) adds that God has spoken in the Bible through Jesus Christ. Therefore, those who know the Bible and Jesus Christ can be saved. He goes on to say that when studying the Bible, people are not studying the truth about God as revealed in Christ, but an account of the experience of the truth as revealed in Christ. The truth itself is ineffable, beyond human understanding. As a result, Hubery (1967:7-8) says that the teaching approach to RE was based on the authority of the Bible which was to be accepted without question. He goes on to say that if a proper Christian attitude was to be developed among Zambians, it was essential that they studied and obeyed the Word of God in all its truth.

Although missionaries forced the Zambians to read the Bible and obey it, they forgot that there was a multitude of interpretations to the meaning of the content. According to Kraft (1988:129) interpretation of the content is influenced by the cultural or religious context in which the Bible is used. He goes on to say that humans are totally immersed in their particular cultures or religions, which condition them to perceive all realities, including God's revelation, in terms of that culture or religion. Since the Bible was taught in the context of the Western, and not Zambian worldview, it was not contextualised to the learner's situation.

Emphasis on morality based on the Bible was another RE content. Since Zambians were regarded as living immoral lives (Snelson 1974:7), the Biblical content was supposed to transform them so that they lived moral lives based on the Word of God. Bennaars (1993:21-22) describes this morality as a set of biblical norms governing Zambians' behaviour. He says that learning to be moral was closely linked, or tied up, with learning to be social or religious. Hanns (1988:69) asserts that RE was the agent which produced values that made Zambians good and useful members of their community. For example, Bennaars (1993:14) asserts that missionaries expected Zambians to exhibit an acceptable standard of behaviour as found in the Bible and to conform to its norms such as: "You shall not murder", since Zambians were regarded as cannibals; "You shall not commit adultery", since Zambians were regarded as adulterous people and; "You shall not steal" since Zambians were regarded as thieves. Missionaries regarded Zambians as Christians when they behaved positively (based on Christ's behaviour) and regarded them as sinners when they behaved to the contrary.

3.4.3. The teaching methods in Christian RE

In order to teach Christian RE effectively, missionaries employed authoritative teaching methods to guide and persuade Zambians to accept Christianity. The teaching methods were based on two factors: nurturing and indoctrinating Zambian learners into doing whatever they taught them (Nichols 1970:111). Thiessen (1993:10, 12) asserts that since education and religion were considered to be inextricably intertwined, missionaries used the two factors to initiate Zambians into their Christian religious tradition.

Since RE was overtly Christian, the aim was to nurture Zambians in the Christian faith. Thiessen (1993:27) defines Christian nurture as an initiation of a person into a Christian heritage of Christian sentiments, beliefs, imaginings, understandings, and activities.

Therefore, missionaries used nurturing as a process through which Zambians were to learn and grow deeper in the Christian faith as the process operated, Zambians were expected to develop a commitment to the Christian faith and abandon their previous commitment to the Zambian traditional religions. He goes on to say that Christian nurturing seeks to persuade or to convince someone to accept certain religious claims as true and absolute. Hence, missionaries persuaded and convinced Zambians to accept Christianity as true and absolute.

3.4.4. The nature of Christian RE teachers

RE teachers in this era were mainly missionaries, and they also trained and recruited Zambian catechists who helped them in the teaching process of evangelising and nurturing. These teachers regarded themselves as custodians of the Christian faith that they needed to pass it on to the Zambians who needed salvation and Christian growth (Snelson 1974:5, 11). According to Burgess 1996:173-174) these teachers were commissioned and sent to teach about Christ and fulfil the Great Commission as set out in Matthew 28:19-20. He goes on to say that these teachers were convinced that God's call qualified them to be Christian teachers worthy of the name of Christ. Benson (1946:209) further believes that success in teaching RE was only achieved by teaching principles that did not conflict with the work of the Holy Spirit. Zuck 1975: 64-65) regarded RE teaching as one of the on-going spiritual gifts necessary for the edifying of the Christian church, which involved the capacity to instruct in and apply the doctrines of God's truth. Therefore, RE teaching was seen and taught in this context where biblical truth took precedence and from which all other religious truths and knowledge were to be evaluated.

Additionally, Burgess (1996:172) asserts that RE teachers were also regarded as agents of Christianity, who transmitted the Christian message. They were the central instruments being used in the religious educational endeavour. Hence, those who taught were selected with great care from among the Zambian catechists, who had the necessary religious (being Christians) and personal qualifications (in terms of being good people and loyal to the missionaries). These qualifications were a must. Thus Byrne (1963:125) maintains that the first and prime requisite for the Christian teacher was that s/he manifested Christ's likeness in his/her life. As a result, it became possible for him/her to witness to God's truth while at the same time give a demonstration of the goal of RE, which was a likeness to Christ.

Moreover, Eavey (1968:61) maintains that only the RE teacher, who had been made “a new creature in Christ”, was able to nurture others in the Christian faith. He poses a series of nine questions that helped in assessing the extent to which RE teachers were to be selected. Does the prospective teacher give the evidence of: (i) being a child of God? (ii) growing as a Christian? (iii) being cognisant of the nature of the sacred task in view? (iv) being mindful of a sense of obligation to God? (v) being a practitioner of the art of prayer? (vi) maintaining a consistent Christian life? (vii) possessing a “real heart interest” in individual learners? (viii) readiness in meeting the religious needs of pupils? (ix) always allowing the supreme place of the Holy Spirit in the preparation of lessons? These questions stressed the role and authority of RE teachers in teaching the subject. In turn Christian RE teachers expected these qualifications to be applied in the learners’ lives. Thus learners became the products of their teachers and this fulfilled the Scripture in 2 Timothy 2:2, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”

As a result, the role of RE teachers was that of having authority over the learners. The RE teacher had authority from God through Scripture, and his/her role was to impart what s/he taught to the learner. In turn, the pupil was expected to submit to the authority of the teacher. Erricker & Erricker (2000:30) assert that whatever the learners studied was what the authority figures wished them to learn. Gann (1958:37) asserts that the authority of the RE teachers was confirmed through the pupils’ unquestioning acceptance of beliefs and their willingness to conform to the religious teaching.

3.4.5. The nature of the learners

During the colonial era, the Africans were regarded as the recipients of an authoritative and divine word of God (Burgess 1996:180) because a Zambian learner was regarded as a “heathen” who needed salvation as found in Christ (Snelson 1974:5). Burgess (1996:180-181) affirms that Christian RE teachers in this era looked upon the learner as a creature made in the image of God, but that this image had been distorted by sin, therefore, s/he needed to be restored to his/her Creator. Brummelen (1993:78) states that the learners needed regeneration and commitment to Jesus Christ. RE teachers, therefore, could not perform their function effectively without addressing the religious problem of the learners’ hearts.

Brummelen (1993:78-80) goes on to say that being image bearers also meant that learners were responsible for their actions. Lives lived contrary to God's word demanded spiritual consequences. If Zambian learners were to be regenerated and become co-heirs with Christ, they would be held accountable for their conduct according to God's norms. Gangel (1968:33) affirms:

Since the aim of Church education is to nurture those who are in Christ, it obviously follows that drawing men to the Saviour must precede the nurturing process. The regenerate person receives a new nature, but the Adamic nature is not obliterated. In dealing with it, Church education continually relies upon the word of God as the cleansing process in the life of the Christian.

Zuck (1975:129) adds:

Pupils who understand the will of God are those who are filled with the Holy Spirit. Thus it may be concluded that the filling of the Spirit increases the capacity of pupils to learn more quickly and adequately...The ability to learn spiritual truths increases in proportion to the amount of yielding to the Spirit of God. Prayer, spiritual preparation and an obedient heart are also essential to genuine learning.

In order to realise this, a learner needed a process of RE. According to Burgess (1996:181) a learner ought to have a more significant place in the RE process because it was s/he who needed a relationship with the Lord.

An analysis of the Christian RE reveals the following advantages and disadvantages:

3.4.6. Advantages

3.4.6.1. Christian RE provided preachers, as well as professionals and skilled workers for the Zambian government. This came about through the willingness and sacrifice of missionaries (Gann 1958:37).

3.4.6.2. Christian RE contributed to Zambians becoming good Christians who exhibited good morals according to the Bible (Bennars 1993:14).

3.4.6.3. Christian RE gave Zambians literacy skills as well as helping them to convert to Christianity (Hanns 1988:20).

3.4.6.4. Christian RE tried to inculcate in Zambians a commitment to the truth of the Christian faith and various claims or propositions associated with it (Thiessen 1993:27).

3.4.7. Disadvantages

3.4.7.1. Though RE made Zambians literate, Hanns (1988:17) argues that it was possible for them to appear to be converted to Christianity without being genuinely converted and thus to abandon their traditional religious beliefs and values.

3.4.7.2. Conversion in indigenous Zambian RE was a means of initiating a person from childhood to adulthood and it was done communally, whereas conversion in colonial RE was a means of moving from one religion to another, that is from the indigenous Zambian religion to Christianity. This was done according to the Western concept of individualism (Hanns 1988:31).

3.4.7.3. Colonial RE consisted of religious and moral training with the cultivation of such habits as cleanliness, obedience, punctuality, tidiness, orderliness, truthfulness, honesty, respect and self-restraint. Although these ideals were good in themselves in that they produced a strong moral character, Christian morality tended to work against the Zambians because missionary educated Zambians were apt to adopt the white person's worldview. Moreover, these ideals were used to make Zambians good servants of white people (Hanns 1988:20).

3.4.7.4. The intention of missionaries to educate Zambians through RE was in itself good, but it was done using religious elements from the missionaries' own countries, hence making RE irrelevant to Zambian needs. For example, the missionaries' culture, history, religion and way of life were promoted in the syllabus, whereas the Zambian ones were either ignored or buried (Hanns 1988:21, 22). Carmody (1999: xv) asserts that missionary RE came packaged in a foreign mode and permitted minimal integration of Christianity with the Indigenous Zambian beliefs and practices. Haar (1992:34), therefore, concludes that colonial RE depreciated the Zambian religious beliefs and social customs.

3.4.7.5. Christian values were used in order to subjugate Zambians to the colonial government. These were made to create in Zambians, docility and acceptance of colonial rule (Hanns 1988:22,31,73).

3.4.7.6. Although the aim of colonial RE was to promote Christianity, it was regarded by Zambians as a foreign religion and the God of Christianity as a foreign God, unfamiliar with local spiritual problems. Therefore, this made Christianity irrelevant to Zambians (Imasogie 1983:68).

3.4.7.7. Teaching methods were based on nurturing and indoctrination, hence they ignored the rational capacity of Zambian learners (Nichols 1970:111).

3.4.7.8. Colonial RE was a vehicle for exploitation and realisation of cultural imperialism, which together formed part of the process of de-Africanisation of Africa. Many Africans felt humiliated by the way the Western culture had been imposed on them (Sanda 1973:75-76).

3.4.7.9. Though Europeans believed that Western (Christian) spirituality was important for Zambians, Erricker & Erricker (2000:39) object that when such aspects of identity are shifted from their particular context and imposed in a different context, this resulted in indoctrinating people and forcing them to accept alien religious beliefs.

3.4.7.10. Colonial RE teachers regarded their learners as objects of the Christian message. However, they did not realise that a learner was not a passive recipient of the CRE content s/he received. Kraft (1983:97) says that communication is bathed in the interpretation of the participants. In communicational interactions, receptors interpret everything that is said and done as part of the message. Thus, even such non-verbal things as the time and place of the interaction, the communicators' (in this case the RE teachers) life, gestures, tone of voice, use of space, the receptors' (in this case the pupils) past experiences with the communicator and or with people of his/her type, all play very important parts in the way the receptor interprets the message sent to him/her. Therefore, a communicator must do his/her utmost to ensure that everything s/he does in presenting a message will be interpreted by the receptors in a way that enhances his/her intended meaning.

3.5. THE NATURE OF RE AFTER INDEPENDENCE

RE after independence was characterised by educational reforms which tried to transform colonial RE, which was focused on a single religion, to a more multireligious Zambian context. The Educational Reforms of 1977 state:

The main aim of RE is to enable pupils to appreciate spiritual, moral, and religious values and behaviour based on them. This appreciation is drawn from the four main religious traditions in Zambia namely: Christianity, Islam, Hinduism, and Indigenous Zambian Beliefs (Ministry of Education 1983:3).

According to the Ministry of Education, the focus of RE was to shift from commitment to Christ, as was evident in the colonial RE syllabus, to something more impartial, perhaps educational, embracing other religious traditions. This was done in accord with the directives from the Ministry of Education (Carmody 2004:82). However, these reforms were ignored for the following reasons (Masterton 1987:10; Carmody 2004:76-85):

3.5.1. The population of Zambia is 82% Christian. With their majority status, Zambian Christian teachers generally resisted a syllabus that seemed to threaten their longstanding Christian beliefs by requiring them to present other faith positions.

3.5.2. The Government left the teaching of RE in the hands of missionaries and churches. As a result, they had the liberty to propagate their own Christian traditions and simply ignored the other principal religions in the country.

3.5.3. Primarily, Christian RE teachers were the designers of the RE syllabus. Hence they had freedom to allocate more religious material to Christianity and assign fewer religious elements to other religions. However, the Ministry of Education wanted the four principal religions in the country to be equally covered.

3.5.4. Most politicians were favourably inclined to colonial RE because they were the products of such RE teaching. As such, they did not enforce the teaching of RE from a multireligious perspective. This encouraged the churches in Zambia to continue with the promotion of Bible Knowledge in schools.

3.5.5. RE teachers were trained by Protestant and Catholic missionaries in the Teacher Training Colleges. Therefore, these teachers were influenced to teach RE with a Christian bias.

However, in spite of this resistance, the existence of multi-faith influence in Zambia seemed to be real. For example, the census of 1969 showed that Zambia no longer had only one religious tradition but reflected a multireligious country in spite of being 82% Christian. The 73 plus tribes in Zambia practiced different religious faiths such as Indigenous Zambian Beliefs, Islam, Hinduism, and Christianity. The influx of refugees from neighbouring countries brought other religious beliefs and values which should also be represented in the teaching of RE in Zambian schools (Simuchimba 2000:12).

In addition, Kabwe (1985:20-26) argues that though Christianity seems to have a fairly powerful influence in Zambia and the government takes a favourable view of it, there are other religions, such as Islam and Hinduism, which now seem to have large followings. Moreover, there are the Zambian traditional beliefs which were present before Christianity came, and currently these seem to be a threat to Christianity in Zambia. There are also other religious groups referred to as independent churches or cults. These, too, have a substantial influence in the Zambian secondary schools. Smith's submission, in Woly (1998:415) is relevant here, "The coming together of different religious traditions represents an inter-faith encounter".

Within the school context and particularly in a multireligious class situation this would mean that:

Pupils would be introduced to the religious traditions of their neighbours. Christians could seek to understand what the festival of Ramadan means to a Muslim, and Muslims would be offered the same opportunity of learning about Easter, for example; and the traditional religion of Africa which had long been dismissed as heathen or primitive would be given its right status by being included in the syllabus (Mitchell 1993:2).

Matsaung (1999:77) asserts that a Christian can become an immediate neighbour to a Muslim and vice versa. Simuchimba (2000:12) adds that each of these religions has its own holy books, which the followers appeal to as the final authority on matters of religious faith and conduct. For Christians, it is the Bible, for Muslims it is the Koran/Qur'an, for Hindus it is

the Veda, for believers of the Indigenous Zambian Beliefs it is the experience and word of the chiefs, elders, and priests. In short, most religions have some kind of revealed knowledge (revelation) of the truth about life and the world. It is from this multireligious perspective that the Zambian government re-evaluated the colonial RE in schools, which was Christian-focused. It endeavoured to provide one that had a multireligious approach in order to enable pupils to share ideas on religious issues with adherents of different faiths. Chikombah, in Nondo (1991:3) rightly asserts that, “Multi-faith approaches and issues...are likely to breed men and women of tolerance and understanding, people who will not turn their backs on other people just because they hold views different from theirs”.

The problem is, however, that these approaches bring with them not only their own histories, but also their own interpretive strategies, their own ways of making sense of the world (Voster 1998:17). These schools of thought are not always equipped to enter into conversation or dialogue in these highly challenging situations.

Masterton (1987:14) argues that the number of pupils from non-Christian traditions in secondary schools is negligible, therefore, there is no need to change the colonial RE to the multireligious one. To the contrary, Simuchimba (2000:13) asserts that though the number of pupils from non-Christian traditions is negligible, the rights of the minority must be respected. He adds that the educational policy of 1996 and the democratic principles in Zambia do not state that the beliefs and values of the minority should be neglected or suppressed at the expense of the majority. Instead, all beliefs and values of existing religious groups must be equally explored in order to let pupils freely choose which values to live by. Additionally, educational principles cannot be made subordinate to those of Christianity or indeed to any other religion in the Zambian multireligious secondary schools. As the national Education policy states:

Zambia is a liberal democratic society. Hence, it is the values of the liberal democracy that must guide the formation of educational policies and their implementation. The core values of rational and moral autonomy, equality, fairness and liberty underpin the concept of liberal democracy (Ministry of Education 1996:1).

It is not right or legal for RE teachers to ignore this policy and continue to impose their religious faiths on pupils of different religions. If they do, they are impinging on the freedom of pupils. Delors (1996:55-62) has this to say about freedom in education: individuals should

know their rights and duties and should have access to the right information, to enjoy not only social but religious justice and peace, to choose what is best for themselves, to think critically, which leads to independent action, and to safeguard independence of conscience. Additionally, Griessel *et al* (1995:135) say that education should aim at making a learner steadfast in his/her personal, social and religious development towards future adulthood. This will lead to having the freedom that will help him/her to create his/her own future in voluntary obedience to the authority of norms and values of the society. Therefore, appropriate RE is that which allows the individual pupil to think and judge freely and respect individual differences.

Since Zambia has become a multireligious and democratic society, the ideal is that its schools must exist and operate in the same context of a multireligious and democratic society. The elements of religious heterogeneity should make the Zambian secondary schools a multireligious community. Zambian secondary schools today have various religions represented, therefore, the followers of these religions must enjoy equal democratic rights (Mudalitsa 2000:16-17). Only in this way does the concept of a multireligious society become a reality and not a myth.

3.5.1. The nature of the RE aims

The aims of RE after independence have been characterised by the conflict between the aims of the colonial era and the Zambian educational reforms. The aims of colonial RE were still understood as the way of converting pupils to, and nurturing them in, the Christian faith. Mujdrlica (1995:3) asserts that RE teachers continued to teach RE by giving instruction and indoctrination, aimed at passing on knowledge of the Christian tradition and expecting obedience, conformity and discipline in pupils.

However, as the Zambian context increasingly became multireligious, the colonial aims of RE were becoming irrelevant to the diverse religious faiths because they were based on the doctrine of the Bible alone and ignored the other religious holy books. As Mudalitsa (2002:15) puts it, the current RE has failed in schools as it appears to be irrelevant in the face of the multireligious Zambian educational context. However, Simuchimba (2000:11) argues that though the aims of RE were centred on Christianity, it has to be realised that such aims are hardly justifiable in the current Zambian multireligious context. It is from this perspective

that the Educational Reforms of 1977 and 1996 tried to Zambianise RE in order to be more relevant to the multireligious context. Therefore, RE was described as that of guiding pupils in an open-ended and critical evaluation of different religions in the country, so as to discover truths for themselves, since God meant different things to pupils in Zambian schools (Henze 1994:31).

The Ministry of Education restated the main aim of RE in Zambia further in such a way that its educational rationale and purposes are clearly reflected. A suggested example of such a restatement follows (as adapted from SCCA Model Syllabuses of 1994 in the United Kingdom, in Simuchimba 2000: 5-8):

3.5.1.1. Acquire and develop an understanding of Christianity and other religious traditions represented in Zambia.

The implication of this aim is that RE teachers should be concerned about stimulating pupils' interests in learning and understanding religious beliefs other than their own, be it Christianity, Hinduism, Islam, or Indigenous Traditional Beliefs (Read *et al* 1992:7). This implies utilising an open approach to the learning of RE in order to help widen a pupil's awareness and deepen his/her perception of the multireligious context around him/her. Such an approach may help pupils to be aware of what is going on in other religions and to respect pupils from other religious groups. Moyo (1988:204) acknowledges that, "Although we are against indoctrination and evangelism in our syllabus, we do want our children to explore religious beliefs and ideas, so that they learn to be tolerant and respect those whose beliefs might be different from theirs".

Moreover, the teacher should be concerned about adopting an open, critical and sympathetic approach in order to help pupils understand all religions represented in class. As a result, the teacher should not emphasise one particular religion, neither should s/he employ an uncritical and exclusive approach, which may result in indoctrination. Watson (1993:4) asserts that the RE teacher should be fair in his/her teaching methods, and respect the integrity of religious materials in the syllabus. This may involve teaching each represented religion's truth-claims and values as fully and as originally as the syllabus allows.

3.5.1.2. Develop an understanding of the influences of beliefs, values, and traditions on individuals, communities, and culture.

This aim assumes that pupils, being humans, are confronted with various religious, cultural, and social experiences in their day-to-day life and have to respond to these in different ways. Attitudes and beliefs from their religious, cultural, and social backgrounds may influence their responses to learning. Therefore, the teacher must be aware of the influences which pupils bring with them to class.

According to Read *et al* (1992:2), some people may, at an early stage in their lives acquire and adopt a pattern of belief and behaviour which will remain unchanged over the years. In the RE class, this kind of pupil may not easily be influenced by the impact of new beliefs and behaviour presented in class. They may resist any belief contrary to theirs. Griffin (1987:5) asserts that most people do not like to be persuaded to accept a belief other than their own. They seem to have a built-in antagonism toward anyone trying to change their attitudes or behaviour. They try to resist any opposing viewpoint. Therefore, a teacher who may try to interest pupils in a particular religion may not achieve his/her aim because of resistance from such pupils. No matter how a teacher imposes his/her views on them, pupils will continue to resist. Therefore, as long as they are in class, they will continue to actively counteract any religious point contrary to theirs no matter how relevant that point may be. It is important to note that the more a pupil thinks of reasons for not believing in a particular religion, the more s/he becomes immune even to a winsome religious presentation. As long as the RE teacher seeks to impress pupils that s/he is right and they are wrong, s/he will merely drive them away. If s/he treats pupils as objects to be won to his/her side, instead of as humans who are individuals in their own right, s/he will create a resistance to change from their religious stance. If, on the other hand, teachers become objective in handling the subject, pupils may lower their religious barriers and develop an interest in learning and understanding other religious beliefs and values, though they may not adopt them. Paradoxically, teachers may have the most influence on pupils when they become less manipulative.

Read *et al* (1992:2) go on to say that some pupils may be continually assessing, reforming and sometimes completely changing their values and beliefs and adopting new ones presented in class. These are the pupils who may be influenced by the teacher's viewpoint. This is particularly true when pupils find themselves in a situation where they are forced to make a choice. However, in this kind of a situation, some pupils may respond simply on the basis of their own convictions. Having examined one's own religious beliefs and values and compared them with those of other religions, a pupil may convert without being manipulated into such a decision. In this case, the decision made may be long lasting because it has come from one's free will. Lewis, in Griffin (1987:30) argues that you cannot strip humans of autonomy without denuding them of responsibility.

Additionally, in helping pupils develop an understanding of the influences on them of beliefs, values and culture, RE should help them to be aware of their own religious and cultural identities and heritage. A positive awareness of these can bring a positive acceptance of their own religion and culture and that of others. This identity will help pupils to bury their own individual, religious and social differences and strive for a common goal in learning. Masterton (1987:19) asserts that to achieve this identity, RE must enhance pupils' understanding of the African worldview and of their religious and cultural background. Additionally, it must enhance pupils' knowledge of those elements, which are common to all religions and cultures, so that they can relate them to their own beliefs and practices. It must also help pupils to evaluate what they are learning and experiencing daily in the light of their own religions and those of others.

The benefit of this approach not only creates awareness of one's own religious and cultural identity, but also helps pupils to understand and appreciate the valuable contribution of relevant experiences that their communities and cultures are making toward their personal, social, and religious development. Henze (1994:17) asserts that for pupils to appreciate these contributions, RE should begin with their understanding that they are not isolated humans, but part and parcel of larger communities and cultures around the globe. It is from this understanding that pupils will appreciate the contributions made by their communities.

RE teachers must be aware of the communities and cultures from which the pupils come and the beliefs and values they hold. Only then, will they be able to teach pupils relevantly. RE

teachers must also be aware that pupils are committed to, and owe their allegiance to, their own communities.

3.5.1.3. Help pupils develop the ability to make reasoned and informed judgments about religious and moral issues with reference to the teaching of Christianity and other religious traditions in Zambia.

This aim encourages RE teachers to help pupils to study RE critically using their thinking capabilities as compared to the older view which took education as the uncritical passing on of customs and beliefs (Hull 1984:230). In this latter approach, the teacher assumed that s/he had all the knowledge and truth and, therefore, s/he passed these on to pupils without being questioned. In this case, pupils had no right to question what was being taught. This robbed pupils of the freedom to think critically about and reflect on the information passed on to them. Delors (1996:55-62) advocates for democracy in education. He defines democracy as: an individual's freedom to know his/her rights and duties, to have access to the right information, to enjoy social justice and peace, to choose what is best for him/her and to think critically which in turn leads to independence of conscience. He goes on to say that freedom is fundamental to a pupil's education because it gives purpose, direction, content, and meaning to his/her existence. It helps a pupil to be responsible to choose what is right, and helps him/her to develop the ability to make reasoned and informed judgments about the religious and moral issues being taught in class.

However, the freedom of learning in RE depends on both the teachers' and learners' views concerning what education is all about. For example, if the teacher views education as the uncritical passing on of customs and beliefs, then pupils will have no chance to exercise their freedom in the learning environment. All the pupils have to do is to submit to whatever information is given to them for fear of correction. The pupils will also grow with the view that one cannot question people in authority. This will be carried over as a standard applicable to every situation. Appropriate religious education is that which allows the individual pupil to think over and judge freely religious and moral issues. Let pupils decide these while the teacher plays the role of a facilitator. Delors (1996:63) asserts that education can and must be at the forefront of any effort to enable democracy to be established and

democracy must lie at the heart of all plans for educational activities, including RE. Griffin (1987:28) asserts that any persuasive effort which restricts another person's freedom to choose for or against Jesus Christ is wrong.

3.5.1.4. Develop a positive attitude towards other people, respecting their rights to hold different beliefs from one's own, and towards living in a society of different religious traditions and church denominations.

This aim can only be achieved by introducing pupils to the multireligious society s/he lives in, as well as to the diversity of religions represented in a classroom situation. Pupils should realise that they live in a multireligious society and that their religion is not the only one existing in the Zambian context. Therefore, each pupil should recognise and accept the rightful existence of these different religious faiths and acknowledge their equal rights in Zambian society (Ministry of Education 1996:1-2).

Read *et al* (1992:5) point out that the aims of RE have a major contribution to make in helping pupils develop a positive and understanding attitude towards diversity in a pluralistic society. They go on to say that this pluralistic nature is a welcome and desirable benefit because it reflects the shrinking and interdependent world in which we must learn to live together as brothers and sisters. Therefore, RE aims have a part to play in encouraging an understanding of a positive attitude toward the nature of a pluralistic society.

Read *et al* (1992:50) propose that one aim of RE should be that of contributing to the development of attitudes which promote and support a harmonious and tolerant society. They continue to say that an essential part of this development is an awareness of, and respect for, the beliefs and ways of life of people whose religious backgrounds and traditions differ from those with which pupils may be familiar. Henze (2003:8) concludes that this can only be achieved when individual pupils and communities live in a process of dialogue, that is, of asking questions and engaging in discussion. This is a process by which pupils can share their experiences and beliefs with the community, and at the same time, try to learn from the experiences and beliefs of the community. By so doing, pupils will be able to respect one another's beliefs and be able to live together in harmony regardless of their religious differences.

3.5.1.5. *Promote moral, spiritual and social development of pupils.*

According to the new policy of 1996, RE, as any other educational subject, should produce a learner capable of being animated by a personally held set of civic, moral, and spiritual values/qualities so that each can develop into a complete person for his/her own personal fulfilment and the good of society (Ministry of Education 1996:5, 29).

First, RE must help to develop pupils' abilities to work and improve their moral lives. Henze (2000:83) asserts that mature moral persons are ones who understand the basic principles of morality based on their religious ethics and their application to the kinds of relationships described, who make specific moral judgments, and who are motivated by moral obligations and aspirations to act in accordance with them. Therefore, RE should offer a framework for understanding the whole context of moral living within that particular society. Affirming Henze's remarks, RE should help pupils behave morally in today's society. For example, because of the AIDS epidemic, many people, including professionals in industry, are suffering and dying leaving vacancies that are hard to fill. These professionals are well educated, yet their moral behaviour can be perceived by some as faulty. Unless behaviour is positively developed, RE's goal of assisting pupils to contribute effectively to the progress of their society will be in vain.

Second, RE should strive to promote spirituality in the lives of pupils. According to Henze (2000:6-7), spirituality can be defined as that dimension of our being, in relation to the physical and psychological dimensions, which gives our lives meaning and calls us towards our higher self. This is usually expressed as some form of relationship with God. He goes on to say that religion is a particular framework (which includes a belief system, moral conduct, an authority structure and a form of worship) with which people find nourishment for the spiritual dimension of their lives and can explore their spiritual journey in the company of others. He describes the spiritually developed person as one who displays some or all of the following: (i) self knowledge, (ii) reflective awareness, (iii) love, (iv) striving to live for others as opposed to living purely for self, and (v) sensitivity to the feelings of others and the environment around him/her.

Third, RE's aims should promote the social development of pupils (Delors 1996:52). There is no person who is an island; every person is a social being. At whatever stage of development,

pupils must be regarded as social beings and whatever education is offered must be related to this fact. Social development implies a social experience through which people learn about themselves, develop interpersonal skills and learn how to relate to other people within their local contexts, which may eventually extend to the international context. Pupils should learn to accept and respect others in their community and in the world at large. However, a person cannot accept and respect others if s/he, in the first place, has not accepted him/herself. Delors (1996:53) asserts that education should help people to create social links between individuals on the basis of a shared reference, help in the fulfilment of the individual person, and create an environment where socialisation can take place.

3.5.2. The nature of RE content

Currently the content of RE in Zambian secondary schools is based mainly on the Bible and Christian beliefs and values rather than those of other religions; Islam, Hinduism, and Indigenous Zambian Beliefs. Masterton (1987:113-114) asserts that these religions in the syllabus are just included for comparison's sake. Mujdrlica (1995:42-44) affirms that the current RE syllabus in Zambia is mainly Bible-based in content and Christian in character. Therefore, its purpose is to propagate biblical knowledge and Christian values. Astley *et al* (1997:112-113) describe Christian beliefs as those which include beliefs in God, Christ, and the Church. Christian attitudes and values are those covering Christian spirituality and moral virtues based on Christian principles. By learning such RE content, pupils are expected to demonstrate Christian attitudes and values in their lives.

Simuchimba (2000:11-12) argues that the present RE content cannot be justified because it follows the Bible alone, since a lot of pupils in Zambian schools are from religious backgrounds other than Christianity; Muslims, Hindus, African Traditionalists, Buddhists, Sikhs and Bahais. Christian spirituality and morality cannot be exclusively promoted in a classroom of diverse religious groups. This will result in manipulation and indoctrination and will not promote RE as an educational activity. Christian spiritual or moral values can be learned at home, in church, in seminaries or private schools, but not in RE lessons in Government and grant-aided schools. Bennars (1993:24) asserts that the plurality of moralities existing side by side in Zambian society makes it difficult to teach RE which is currently based mainly on one kind of religious morality, that is Christianity. Therefore, it is the responsibility of RE educators to make RE a subject for studying moral principles and

values that are reflected in all religious faiths in the country. In that way, as Henze (2003:8) puts it, the RE content will facilitate the pupils' growth to maturity as moral and responsible individuals within their own religious faiths.

Additionally, Mudalitsa (2002:14) asserts that the current RE content has the following pattern: explanation, recapitulation and written exercises. The pupils' activities mainly consist of listening to the teacher's explanation and answering questions. Most of the questions are of a closed-ended type, which means they either prepare the pupils' minds to receive the teacher's content or to prove to the teacher that the content transmitted is correct and final. Hence, Henze (2000:5, 48) affirms that this has made the current RE teacher-centred and heavily content-laden in its nature. According to Knowles (1990:150) the teacher-centred content approach to RE is influenced by learning theories which are based on pedagogical (child-based) principles. These theories perceive learning to be a process of passive reception of transmitted content. It is assumed that the teacher has all the knowledge which is to be transferred to the ignorant pupil. The concept of *tabula rasa*, where a child is regarded as having a blank mind, which needs to be filled in with knowledge from the teacher, is emphasized.

Brummelen (1988:420) asserts, however, that this perception of children neglects the pupils' personal responsibility for learning. It also overlooks the context in which pupils live. Children are not just blank slates that the teacher can fill with whatever s/he desires. Rather, they are personalities with their own beliefs, traits, abilities, and capacities to make decisions. Salia-Bao (1990:137) adds that under this type of syllabus the teacher does the telling and the pupils just listen. If a pupil asks any questions resulting from the lesson s/he is discouraged or even punished. RE teachers who implicitly view pupils as blank slates on which they can write, or blank minds into which they can pour knowledge are erring in their understanding of educational philosophy. They are to be facilitators in the teaching-learning process wherein learners become thinkers, seekers and discoverers. This approach leads learners to develop critical thinking.

In Zambian multireligious schools RE content should give religious freedom to all pupils, regardless of their religious faiths if they are to be truly human in the way God intended (noted in Chizelu 1996:47). RE teachers may be ignoring the broad-based content in the present syllabuses which cover all religions because they want to promote a single religious

content, hence, the effort to influence pupils to submit to the Christian faith alone. McKinney (n.d.:195) stresses that the fundamental effort of education is the liberation of humans and never their domestication. Therefore, RE teachers must be convinced that this liberation helps pupils reflect upon themselves and their relationship with the world in which they live.

Additionally, RE content should help pupils to think about the religious information they are receiving to see whether it is beneficial to them. A pupil with a critical mind should be able to defend what s/he believes rather than just being a mere recipient of learning (Chizelu 1996:47-48). According to Mudalitsa (2002:25) a critical mind seems to be lacking among pupils of RE because they simply take what is already designed for them by their teachers. He says that RE in Zambia should not only be the transferring of knowledge, but should also help in stimulating critical minds. This may come through the creative efforts of learners themselves as they discover more truths for themselves and are exposed to many religious faiths. When RE resorts to the transfer of knowledge alone pupils become slaves of learning.

Moreover, RE content must be based on the pupils' contexts and needs. Since the current Zambian context is multireligious, RE content should be multireligious. It should serve the needs of pupils regardless of their religious faiths (Theron 1995:53). This may help pupils to relate it to their own religious experience and context.

However, Zambia inherited RE with the colonial perspective and has used it without critical evaluation to see if it is relevant to the current Zambian multireligious educational context. For RE to be effective, its content needs to be relevant to the Zambian context. Kraft (1988:37) asserts that for any educational content to be relevant it must be expressed in the linguistic, cultural and religious contexts of the receivers of the message. This is important since the context can determine the interpretation of the message received by the people in that particular context. The receivers of the message can accept or reject it according to how their contexts have shaped their worldviews. In the case of the current Zambian context, pupils are being influenced by different religious beliefs and values, and these are profoundly shaping their faiths, whether or not they are adequately fulfilling their spiritual needs. For RE teachers to ignore this influence and concentrate on the beliefs and values of one particular religion may be tantamount to fundamentalism. Wright (1993:24-25) asserts that RE content should be one that fosters empathy with the diversity of religious systems in such a way that mutual respect and toleration will unite a pluralistic society. This is true since each religion in

the Zambian context expects its adherents to learn their own religious beliefs and values. As a result, they expect RE to practise justice for all rather than to focus on only one religion.

Read *et al* (1992: 9-26), in their project called, *The Westhill Project RE 5-16: How Can I teach RE*, propose that RE which encompasses a multireligious situation should include the following: traditional belief systems, shared human experiences, and individual patterns of beliefs.

Traditional belief systems, simply known as “religions”, are “distinctive worldviews with which particular groups of people identify”. Religions give answers to fundamental questions concerning the meaning of life, human nature and destiny, about what is right and wrong, and about the origins of the world and the place of humans in it. Religions have observable features like rituals and myths; they also have underlying features, through which the various beliefs and spiritualities can satisfy people’s spiritual hunger. As a result, the beliefs and ways of life are potential material for RE. The aim in teaching such content is to focus attention on those beliefs and practices that are widely shared and influential in a multireligious society.

Shared human experiences are primarily concerned with experiences that are widely shared. In RE, teachers should not look at the unique experiences of millions of isolated individuals, but at the kinds of experiences that fall to most humans. Second, they should look at experiences, which are not the preserve of any one group of people, but are typical of humans simply by virtue of their common human bond. Third, they should concern themselves with specific experiences which affect their lives. Examples of the issues and ultimate questions that need to be explored in RE are personal, family, community, and public life, as well as issues of moral behaviour in a society badly affected by HIV/AIDS. Each of these areas may give rise to a number of more detailed questions which may have an ultimate dimension to them.

Individual patterns of beliefs are our personal beliefs and values that underlie our emotions and behaviour. It is important to note that every person responds to his/her experiences in life according to his/her system of value and outlook on life. This area of RE content is in the minds and hearts of pupils. Therefore, the teacher must be sensitive to elicit these beliefs from individual pupils and handle them in a way that is beneficial to all in class. RE content

in this context can be of educational significance only if it is directed specifically at the pupil's own beliefs and values and encourages constructive and creative thinking about such issues.

3.5.3. Teaching methods in RE

The issue of teaching methods or strategies in the current RE syllabuses (2044 and 2046) needs to be seriously considered, especially as it relates to Zambian multireligious secondary schools. According to Groové (1992:325-328), teaching strategies are referred to as methods or techniques of presenting the content to pupils in an effective manner so that their needs are met.

3.5.3.1. Co-operative Learning

Cruickshank (1995:209) defines co-operative learning as an instructional procedure whereby learners work together in small groups and are rewarded for their collective accomplishments. In co-operative learning, the learners' tasks are to either collectively learn or master a content previously presented by the teacher or complete a teacher-assigned project. The success of this method, especially in multi-faith RE, causes pupils to work together for both the individual and the common good of the class. Additionally, regardless of their religious backgrounds, pupils tend to get to know and trust each other as they work together

3.5.3.2. Role Playing

Role-playing is the unrehearsed, dramatic enactment of a human conflict situation by two or more persons for the purpose of analysis by the group (Ford 1963:74).

The success of this method is indicated by the effectiveness of inquiry and discovery learning. It is also used to: clarify and demonstrate various attitudes and concepts; prepare for real situations (such as practising interview procedures to be used in a survey); plan and try out strategies for resolving problems; test out hypothetical situations to problems; and practise responsibility and other skills in a multireligious class (Callahan & Clark 1988:259).

3.5.3.3. Inquiry and Discovery Learning

The notion that learning is more meaningful, more thorough, and therefore more usable when pupils seek out and discover knowledge, rather than just being passive receivers of knowledge is very important in the learning process. This type of method provides some advantage to a multireligious context. Such an approach to education was used a lot by Socrates, Rousseau, Pestalozzi, and Dewey (Callahan & Clark 1988: 252). Cruickshank (1995:220) defines discovery learning as learning that takes place when students are presented with different experiences from which they are asked to derive meaning and understanding.

The advantage of this method to a multireligious context is that it offers good motivation to the pupil as s/he discovers things for him/herself. Secondly, it challenges the pupil and gives opportunity to learn and practice intellectual skills, to learn to think rationally, to see relationships and disciplinary structures, to understand the intellectual process, and to learn how to learn (Cruickshank 1995:221ff). In the Bible, Jesus never provided straight answers when using this method to challenge the disciples' thinking. Rather, the disciples were challenged to find answers for themselves.

3.5.3.4. *Research Project*

A research project can be an effective practical method used in the teaching of RE in a multireligious class. Through research, a pupil can work individually or in a group investigating a religious problem in his/her own community in order to find his/her own solution to that problem. Callahan & Clark (1988:243) say that though research projects are best for academically talented learners, even learners with little education can effectively accomplish and gain something through this method. Additionally, African children work well together since African culture is much less individualistic than Western culture. The RE teacher could assign a research project to several pupils of different religious backgrounds for them to work together and then award them a common grade.

Griffith (1985:248-252) mentions some of the traditional methods that may be adapted to the teaching-learning process in multireligious education, especially in Africa. These are proverbs and folktales, music and dance, drama, and stories.

3.5.3.5. *Proverbs and Folktales*

In African tradition, proverbs and folktales are very important methods used by older people to transmit or communicate knowledge, attitudes, values and beliefs to young people. A lesson was given about a special occasion or experience through a proverb or folktale. Any incident in life, for example, the encountering of a lion or some other fearsome animal during a walk in the bush was turned into a lesson and resulted in telling a proverb or a folktale. The learner did not easily forget the lesson given in this way. In multireligious education, this method may be beneficial to some pupils who come from an African traditional religious background. Therefore, using this kind of method enhances the effective learning of religious issues by Zambian pupils as it makes use of the pupils' known context.

3.5.3.6. Music and Dance

Music and dance play a vital role in a pupil's religious education. In African tradition a child was taught the history, tradition, and religion of his/her family and clan through music and dance. The older children received much of their social and religious education by image and ritual, the rhythm of the dance and the words of the ceremonial practices. Because music plays a major role in African tradition, teaching can bring in new and creative approaches by employing music widely for teaching RE in a multireligious context.

3.5.3.7. Drama

Drama is another method that can be effective in teaching RE in a multireligious setting. Drama is not done for entertainment or as a novelty, but to provide an enriching educational experience for learners. Lefever (1985:89) asserts that the primary aim in using drama is not to cram knowledge into pupils' heads, but to help them apply and use what they have learned. This is vital in teaching RE in Zambian multireligious secondary schools. Henze (2003:9) concludes that drama has often been used in RE as an activity to reach out to pupils and that it is one of the more relevant methods of learning in Zambian schools.

3.5.3.8. Story-telling

A story can be another teaching strategy in the multireligious context. It is a very important teaching tool in Africa where most of the informal learning takes place. Using story-telling in RE helps to communicate religious information to pupils from diverse religious groups.

Lefever (1985:180,190,201) states that the story-telling method is important because it influences a learner's attitude and values, outlook, beliefs and conduct. Claims have frequently been made for the way literature sharpens a reader's critical intelligence and refines his/her sensibilities.

Other teaching strategies that may be useful in a multireligious class are:

3.5.3.9. *Case Study*

A case study is an account of a problem situation, including sufficient detail to make it possible for pupils of diverse religious backgrounds, to analyse the religious problems involved. It may be presented in writing, orally, dramatically, on film, or as a recording (Ford 1963:760).

The case study could be used beneficially in RE by allowing pupils to select and define a religious topic or problem to investigate in their context. The religious topic or problem should be a specific or relevant case related to their lessons. After doing their research, pupils can share their findings and conclusions with others during class discussion time. This may enhance learning in a multireligious situation.

3.5.3.10. *Question and Answer*

Questioning is probably a key technique that can be used in teaching RE in multireligious education. It can be used for so many purposes that it is hard to see how a teacher can succeed unless s/he is a skilful questioner. The RE teacher needs to learn the rationale for different questioning techniques in order to guide the pupils into meaningful learning. Questions should not be so simple that only a single correct answer can be given. Rather questions should be broad enough to require pupils to think and to provide original answers. It helps to broaden the scope of religious learning and stimulates interaction and involvement among pupils (Callahan & Clark 1988:182-190).

3.5.3.11. *Discussion Method*

The discussion method is utilised by a teacher and students when they converse to share information, ideas, or opinions or engage in resolving a problem. It is not a situation where a teacher asks a question and students answer and then the teacher asks another question. This is a method where all members of the group actively participate in the topic being discussed (Cruickshank 1995:174). Lierop (1992:175) adds that group discussion is disciplined and purposeful thinking and speaking for the purpose of solving some problem, and with the intention of arriving at some mutual understanding regarding that problem. Discussion in RE provides an opportunity to exchange religious ideas on a co-operative basis by trying to find a solution to a problem of common interest. Kitshoff (1985:41) affirms that this method is more suitable for secondary school classes. Matsaung (1999:204) asserts that the success of this method is vindicated in the form of open conversation and interaction as each participant can comment, ask questions and respond to comments made by other participants.

3.5.3.12. *Problem-solving*

This method was advocated by John Dewey, who stated that a syllabus should be based on educational problems. He defined a problem as anything that gives rise to doubt or uncertainty. The problem that Dewey promoted had to meet two rigorous criteria: (1) the problem to be studied had to be important to the culture; and (2) the problem had to be important and relevant to the students (Orlich *et al* 1990:305).

Implicit within the framework of problem-solving is the concept of “experience”. This concept assumes that the religious activities suggested in the RE syllabus will produce certain desirable traits or behaviour in the pupils so that they are better able to function in their multireligious society. Furthermore, the religious experiences provided by RE should articulate the religious content and the process of knowing. Both knowing what is known and knowing how to know are important objectives for pupils in a multireligious context.

3.5.3.13. *Field/Educational Trips*

A field or educational trip is another method the RE teacher can utilize to help pupils of different religious faiths gain religious knowledge. This method gives the teacher and pupils opportunity to visit a church, mosque, synagogue, or mission station where pupils will be able to see, hear, and ask questions about religious tradition, liturgy, or the role of “holy

men/women". After the visit pupils should report their findings including what they liked and disliked (Kitshoff 1991:39).

3.5.4. The RE teachers

Most RE teachers in Zambia come from the Catholic, Evangelical, and Anglican religious backgrounds and are products of colonial RE teaching based on Christianity (Masterton 1987:113). Therefore, their perception of RE is that of instructing pupils in the Christian faith, inducting them into the Christian interpretation of human experience, and inculcating in them Christian values (Grimmitt 1987:160). Mead, in King & Helme (1994:44) asserts that the Christian teacher perceives a multireligious education as being in conflict with his/her own faith, and as a result, s/he generally displays a negative attitude towards it.

In the same vein, the approach to the subject by Zambian RE teachers, most being Christians, is that of comparison between Christianity and other religions such as Islam, Hinduism and Indigenous Zambian Beliefs (Mujdrlica 1995:42). Through this comparison, Christianity is displayed in the syllabus as superior to other religions, which are perceived as the work of the Devil (noted in Gort (1996:72). The emphasis placed on the superiority of Christianity is based on the doctrine of the Bible as the word of God. Mujdrlica (1995:40-42) rightly says, that though other religions such as Islam, Hinduism, and Indigenous Zambian Beliefs are included in the current RE syllabuses, they are overlooked and easily bypassed by RE teachers in class discussions and exams. Additionally, pupils' beliefs and behaviour are explored with the view of how to judge and act in an exclusively Christian way.

Though Christianity may be considered superior, especially by the Zambian RE teachers, they should realise that the RE syllabuses in Zambia demand that all religions be taught and emphasised. This helps pupils not only to understand their own religion but those of others. In this way the RE syllabuses will be accepted and respected by all stakeholders in the country. Muhammed (1992:64) states that in a multireligious school context all religions must be taught and emphasised to help pupils understand, appreciate, and respect religious differences as a preparation for life in a pluralistic society.

Mudalitsa (2000:22-23) says that the RE teachers' perception of pupils is that of being objects of a sinful nature, therefore, needing the salvation that is found in Jesus Christ. As a result, RE is seen as a way of providing the opportunity for pupils to confess Christ as their Saviour and Lord. In order to achieve this goal, pupils need to be taught to know and obey the will of God as revealed in the Scripture, hence, equipping them to carry out God's will in their daily lives (Rom. 12:1-2). However, while it may be true that RE teachers would like to see pupils saved and grow in the Christian faith, this is not the purpose of RE in the current Zambian context. Hill (1982:105) adds that while RE teachers may have a genuine concern for the spiritual welfare of their pupils, they must also realise that they must be loyal to the rules laid down by the school authorities regarding what is to be taught in class and how the teacher should act. Pazmino (1992:134,140) argues that the RE teacher must share religious knowledge, values, and skills with his/her pupils in order to equip and empower them. However, to avoid domination, manipulation and controlling, the RE teacher must allow pupils to explore religious alternatives, to dialogue with him/her as they consider the subject matter, and to appropriate personally the truths that are shared by the class. He adds that manipulation in teaching implies deception, unawareness on the part of the pupils, inappropriate control, and distrust. In comparison, positive influence in teaching implies mutual knowledge, a freedom to agree and disagree, no imposition of values, and a freedom to make personal decisions. Sharing content in this way was exemplified in the teaching ministry of Jesus Christ.

For Zambian RE teachers, their consciences should help them to judge what is morally right and wrong in the context of their teaching profession. They should know that they are employed by the Ministry of Education and that they have been given the norms in which they should practice their profession. To ignore such norms would be morally wrong. Though it is true that Christian RE teachers must obey God's command to evangelise and bring people to Christ, the context of the classroom is not the place to exercise that command. Professionally, they should refrain from the temptation of evangelising when teaching RE. Sandsmark (1997:26) points out that the RE teacher should exhibit self-control and discipline in his/her profession. S/he must draw a clear-cut distinction between his/her teaching career and religious faith, not in terms of committal, but in terms of having a proselytising attitude. Koyzis (1994:97) adds that to press for acceptance of a particular faith or belief system is the duty and privilege of churches and other similar religious bodies, but not in line with

educational goals. Educational goals are to study religions in an objective, critical and experiential manner.

The RE teacher should not take any one stance in a multireligious environment, but rather, s/he should respect different religious stances represented in an educational environment. His/her duty is to ensure that individual pupils are made aware of the different religious options which invite their allegiance, so that their choice may be sufficiently thought through to be free and responsible. When a teacher reveals his/her religious position, with the intention of influencing pupils to adopt his/her religion, the result is paternalistic and exploitative.

The question of how far the RE teacher can go in revealing his/her religious position in a multireligious class or draw conclusions on the basis of these views is dealt with by Henze (2000:14-15). He asserts that it is not morally wrong for the RE teacher to reveal his/her position to the pupils. In fact no person in his/her daily contact with others can avoid revealing something of the beliefs and values which motivate his/her behaviour. This shows that the teacher is a person who belongs to a religious faith and knows what it means to be a religious person. He goes on to give a solution to the dilemma of expressing one's personal beliefs by owning and grounding them, but without imposing them on the pupils. It is possible for the RE teacher to speak about his/her personal beliefs: what the Bible, the Qur'an or the Veda say or what the church believes without putting any pressure on the students. This can be achieved, as mentioned earlier, by (a) owning the belief, through the use of terms like, *I think...*, *I believe...*, *In my view...*, *In my experience...*, *It seems to me...*, etc, or (b) grounding the belief by stating the source, for example, *Christians believe...*, *Islam teaches...*, *Exodus 12 states...*, or *Paul in his letter to the Romans says...*

Henze (2000:15) finally concludes that when beliefs are owned or grounded, they sound less dogmatic or less imposing, and some RE teachers may fear that they will appear less authoritative. However, when the source of their authority is made clear, whether it be personal experience, or from scriptures, or from tradition, this provides important data to the pupils who are being asked, directly or indirectly, to consider where they stand in relation to those beliefs. Wright (1993:102) adds that teachers' professional integrity should be rooted in their ability either to place their role as educators before that of their concern with their own belief systems, or else they should understand that their belief systems actually demand that

they act as professional educators. Moreover, Read *et al* (1992:7) say that since RE is the combination of religion and education, teachers must not seek either implicitly or explicitly to indoctrinate pupils against their own convictions or views. Teachers should use their professional expertise to make their views available in the classroom for pupils to explore independently in an educational way.

Therefore, the first role of RE teachers in a multireligious school should be that of encouraging and promoting an open and sympathetic approach to the subject. According to Henze (2000:28), an open approach is to teach RE in such a way as to help pupils make, as freely as possible, their personal commitment to a belief or a way of life and develop certain attitudes to the problems of life and society. Read *et al* 1992:3) add that this is an approach based on the teachers' willingness to enquire and to raise questions without necessarily arriving at firm and conclusive answers. At the same time it requires a commitment to the value and importance of enquiry, and a conviction that it is worthwhile for the teacher as well as the pupil. In this approach, there should be no question of imposing the beliefs and values of any particular religion on pupils. However, the RE teacher should be concerned about supporting beliefs, such as those covering common human life in all its diversity, by encouraging attitudes of sensitivity, respect, open-mindedness and empathy in pupils. These educational principles emphasise respecting and valuing diversity as well as encouraging freedom of learning.

The second role of the RE teacher should be that of motivating pupils' interests in the various ways in which beliefs shape and influence their lives (Read *et al* 1992:3). In order to achieve this, the teacher must involve pupils in widening their horizons, deepening their perceptions about the multireligious context in which they live, and encouraging them to reflect not only on their own but other religious faiths as well. The RE teacher can motivate his/her pupils in two ways: externally and internally. The most common external motivation is that of the use of rewards and punishments (Farrant 1980:115). Mwamwenda (1995:260) says that reward and punishment can either positively or negatively impact the pupil's learning. If the pupil does not comply with the teacher's views, s/he may be punished either physically or psychologically. He (1995: 260) mentions internal motivation wherein a pupil is motivated to learn purely because of the meaning and value s/he has discovered in the lesson. Farrant (1980:115) points out that the pupil learns because the RE lesson is interesting and it makes him/her happy or gives him/her satisfaction. When a pupil has internal motivation for the

subject, it provides him/her stronger support for learning than externally imposed ideas. This type of motivation in multireligious schools allows pupils to learn about religions in an objective manner. However, internal motivation may not take place unless the teacher becomes a facilitator.

The third role of the RE teacher is to lead pupils of diverse religious faiths to healthy relationships in the classroom. Delors (1996:93-94) talks about the four pillars of learning; these are learning to know, to do, to live together, and to be. With regard to the pillar of learning to live together, the RE teacher should strive to lead pupils of different religious backgrounds to establish healthy relationships amongst themselves.

In a multireligious class, it is very easy for pupils to be suspicious of each other in terms of their different religious faiths. Therefore, when it comes to certain conflicting issues, each pupil may try to defend his/her own religious position. This tension may also negatively affect their relationships. It is the role of the teacher to equip pupils with a deep understanding of their social and religious environment and help them to socialise positively within it. Positive socialisation in the classroom situation leads to healthy relationships in a multireligious society. This helps pupils to understand and appreciate the mode of life and behaviour patterns of various religions. Brummelen (1988:28) asserts that the atmosphere of a multireligious class can easily become alien, threatening and tension-filled. Therefore, RE teachers should frequently take stock and make adjustments if they realise that such tensions exist.

The fourth role of the RE teacher is to “conscientize” (sic, Theron) pupils to understand who they are and in what environment they are living. S/he must encourage pupils to understand their own world and create a deep awareness of its socio-religious reality and their capacity to transform it (Theron 1995: 46). Freire (1993:29) rightly says, “To surmount the situation of oppression, people must first critically recognise its causes, so that through transforming action they can create a new situation, one that makes possible the pursuit of a fuller humanity”.

Freire (1993:29-30) believes there is need to bring people to an awareness of the conditions in which they live and help them to find solutions to their own problems. Mudalitsa (2002:16) asserts that this emancipatory approach to education is called “problem-solving” or

“liberating” because it gives people room to think for themselves in religious and social matters affecting their lives in a multireligious context. Sabageh (1985:365) asserts that history tells us that the Communist revolution succeeded in China and Russia because of conscientization. People were told about the reality of their state and were challenged to do something about it in order to improve their conditions and live satisfactorily. When the people perceived the awareness as genuine, they committed themselves to working hard and improving their conditions.

Similarly, today, pupils in Zambian multireligious schools must be encouraged to be aware of the reality of themselves and of their educational environment. They must be aware of who they are and what their attitudes should be in a multireligious society. By so doing, pupils will be committed to unite and serve one another in spite of their religious differences. Kinsler *et al* (n.d.:6) assert, conscientization encourages people to understand their own world, and in turn to find better solutions for themselves and their environment. Delors (1996:94) adds that all humans must be enabled to develop independent, critical thinking to form their own judgment in order to determine for themselves what they believe and what they should do in different circumstances. He further affirms that education must enable every person to solve his/her own problems, make his /her own decisions and shoulder his/her own responsibility. The RE teacher must focus on planning this role.

The fifth role of the RE teacher is to liberate pupils from prejudices and judgmental attitudes (noted in Chizelu 1996:44). Delors (1996:94) notes that pupils should be helped to understand what it means to be a religious person and the implications of learning in a multireligious class. RE lessons must provide an atmosphere which gives pupils the freedom of thought, judgment, feeling and imagination that they need to develop their talents and remain as much as possible in control of their lives. Pupils need to be liberated from indoctrination which occurs when RE teachers, rather than a pupil’s self-discovery, manipulates the lesson. Moreover, Chizelu (1996:45-47), adds that the RE teacher must also aim to help those who are locked up in their own religious fundamentalism to be open to religious pluralism in the country. The opening up of pupils’ minds may help them to respect and value other religions rather than judging them. Therefore, RE lessons should narrow the gap among religious faiths. Pupils should be helped to mix and interact freely with pupils from other religious groups in both the classroom and the entire school context. By so doing they will recognise the benefits of co-operation among people of different religions.

The sixth role of the RE teacher should be that of teaching RE from an ecumenical perspective. S/he should help pupils to foster contact, dialogue and co-operation within the multireligious context (noted in Theron 1995:39). In support of this, Mudalitsa (2000:10) argues that the main crisis of RE in Zambian schools today is lack of ecumenism because some RE teachers tend to use RE objectives in isolation from the general educational objectives which require an objective approach to learning.

The seventh role of the RE teacher is that of bringing reconciliation into a multireligious classroom, school, or into society at large (noted in Chizelu 1996:55). S/he should help pupils to play their roles in reconciling their religious differences and to see themselves as one people (not necessarily in terms of religious affiliation) belonging to one global village. Henze (1994:17) asserts that the RE lessons presented in class should help to remove any religious or social obstacles that might bring hindrances to pupils' relationships with one another in the classroom, school, and society.

However, reconciliation is not possible without religious or social justice. The RE teacher must commit him/herself to this kind of justice in his/her teaching in order to make reconciliation possible. Henze (1994:17) asserts that it would be totally impossible for RE teachers to effect reconciliation before the present injustices in our RE classrooms are removed. In the case of RE teachers, they need to improve in this area if the accusation of indoctrination and religious injustices mounted against them is to be cleared.

The eighth role of the RE teacher should be that of a facilitator of learning, letting the pupil be an active participant in the learning process (Knowles 1990:180). He says that as a facilitator, the RE teacher should strive to be a catalyst or agent of learning instead of being authoritative or dictatorial. His/her role is to motivate pupils and provoke them to critical thinking and active participation in learning. In this way a teacher helps learners to take a degree of responsibility for their own learning. When learners perceive this responsibility, they will be ready to learn. In addition, as a facilitator, the RE teacher should strive to respect his/her pupils as humans and not as objects. S/he must realise that pupils have dignity, therefore, they need to be respected (Watson 1993:4). When pupils sense that they are respected they can participate positively in the teaching-learning process. Groome, as quoted by Henze (2003:37) asserts that currently pupils are treated as objects of teaching or objects to be

worked on. This is not acceptable in a democratic society such as Zambia. Pupils must be the active agents rather than objects of teaching or recipients of knowledge. Lack of respect can dehumanise pupils and make them withdraw from participating in learning.

Furthermore, a facilitator should have a healthy level of self-esteem, little defensiveness and few ego needs. S/he should be willing to let certain things go for the sake of maintaining relationships and should admit to being wrong in certain matters to show his/her pupils that s/he does not know it all. Neither does his/her religion contain all the answers (Reader *et al* 1993:109). When pupils perceive this attitude in a teacher, they will be encouraged to share freely with their teacher and other pupils on a trial and error basis without fear of making mistakes or being victimised because their religious experiences and convictions differ from those of the teacher.

Moreover, Cataneda, in Reader *et al* (1993:108,109) adds that a facilitator is a learner who is willing to learn from his/her pupils and is transformed by the existing relationship. This need not necessitate a compromise with one's own beliefs and values. It means that a teacher is open to input from the pupils and values the religious knowledge and experiences they bring to class. S/he tries to spend more time helping pupils to articulate the urgent questions rather than demanding the right answers from them. He goes on to say that a teacher does not impose learning, but helps the learners to; acquire patterns and connections, foster openness to strange new possibilities, and be a midwife to ideas. By so doing, the facilitator actively involves the learner in the religious learning process.

A facilitator provides a conducive environment for learning, an environment which is secure enough to encourage exploration and discovery and which allows a pupil to interact freely with pupils of other religious faiths. S/he also makes sure that such an environment encourages freedom, trust, and friendliness (Brummelen 1993:109). Brummelen (1988:28) adds that the RE teacher must set an atmosphere that encourages acceptance and security. This occurs when the teacher understands his/her pupils and deals with them as people with their own feelings, beliefs, interests, and goals. S/he must realise that s/he is there for the sake of the pupils. Therefore, his/her role is to establish a tone of trust by allowing the pupils, regardless of their religious backgrounds, to express their religious thoughts and feelings freely. The RE teacher should also give them special personal attention and recognition. Such an environment can help learners to engage actively in religious educational activities.

Lastly, a facilitator encourages pupils to venture out to obtain new knowledge (Brummelen 1993:110). In RE lessons, pupils must be allowed to learn freely about the beliefs and values of other religious faiths without being under constant direction from the teacher. The role of the facilitator is to provide acceptable ways of expressing initiative in the religious learning process. This can also be done by exposing pupils to the diversity of religious faiths in the country through research and visiting different religious groups. By so doing, pupils will be exposed to new religious situations, which will lead them to understand other pupils and to accept and live with them harmoniously.

3.5.5. The pupils

Pupils in Zambian senior secondary schools, aged between fourteen and eighteen years, attending Grade Ten to Twelve, are in their formative years. These pupils come from diverse religious backgrounds, yet they are found attending one class and learning the same subjects, which are compulsory under the Ministry of Education. According to Mwamwenda (1995:63) the period between fourteen and eighteen years is referred to as middle adolescence. This period stands out as a fascinating and challenging period of human growth and development. It is a period of great physical, social, emotional, psychological, and physiological changes. According to Mpundu, the Bishop of Mbala diocese in Zambia, it is a period between childhood and adulthood. At this stage young people are no longer children, but are not yet adults (Mpundu 1989:224).

The whole period of adolescence can be perceived as the time for preparing young people to become increasingly independent of their parents, and to develop their own values, attitudes, opinions and lifestyle (Mpundu 1989:227). At the same time, this period is full of hopes and dreams. It is a period of influence from peer groups in such matters as dress, music, use of drugs and alcohol, anti-social behaviour and hero worship (Richards 1972:26). Collins (1988:167) adds that during this period, adolescents go through significant changes, characterised, firstly, by the need to adjust to a variety of physical changes, secondly, by the influence of great social pressures and, thirdly, by the challenge of making life-determining decisions about values, beliefs, identity, careers, religion, lifestyles and relationships with others, including those of the opposite sex.

Chizelu (1992:26) adds that as adolescents are going through this transitional period, it brings them to a new culture determined by values. They tend to think in terms of the present, not the future. The present determines their actions, which may sometimes lead them into making wrong decisions. Adolescents also look for approval from parents, teachers, and their religious groups. They need such approval for security, identity, a sense of belonging and freedom. In a school context, their peers and teachers can easily influence them to give up their beliefs and values in order to adopt those of teachers for the sake of security and identity. This kind of adoption may not last long because their hearts are not genuinely convicted. Even in terms of leading young people to accept a certain religion, they have to be strongly convicted if they are to remain committed to that particular religion. Otherwise, their commitment may only be outward to win approval from teachers. Brummelen (1993:145) asserts that the learning must lead to the exercise of a responsive obedience to God, and not to indoctrination or unstructured self-determination.

The school must be aware that physical, mental, social, emotional, and spiritual characteristics are important in the teaching-learning process of RE because a person develops as a functional whole. Henze (1994:21) rightly asserts that the most decisive reason for RE in Zambian schools is to meet the holistic needs of pupils: physically, mentally, socially, emotionally and spiritually. If any of these areas are neglected, then RE is unbalanced and defective.

According to the new educational policy (Ministry of Education 1996:29):

The overarching aim of any school education is to promote the full and well-rounded development of the physical, intellectual, social, affective, moral, and spiritual qualities of all students so that each can develop into a complete person for his/her own personal fulfilment and the good of society.

Mudalitsa (2002:19) affirms that proper RE is one that covers the above-mentioned dimensions. These need to be fostered so that pupils' growth is full and balanced. In this way education will affect students thoroughly and not just academically at the surface layer of their brains.

Physically pupils feel that they are no longer children, but they have not yet become adults. They are ready to learn, but must be guided to make right decisions and choices as long as

these choices are not produced by manipulation (Solderholm 1956:39:41). Therefore, RE teachers should understand and recognise the growth and internal changes taking place in pupils of this stage. Though, at times, pupils feel they are grown up physically, they may not yet be emotionally mature. As a result, they need guidance in learning how to control and take care of their bodies, and may need to be encouraged to get proper rest, sleep and exercise to prepare for better learning.

As far as mental development is concerned, Mudalitsa (2000:22) asserts that pupils are individuals who have the right to think on their own and express themselves freely. They need to be challenged to think for themselves rather than to be indoctrinated with the teacher's religious views and values, which they are to accept unquestioningly. The Ministry of Education (1996:51) advocates that through RE, "Pupils must develop intellectual skills and qualities such as reflective reasoning, logical thinking, ability to concentrate, attention to detail, and objectivity in appraisal of evidence".

Henze (2003:7) asserts that RE teachers have a duty to produce evidence for what they teach in order to instil respect for religious truth in their pupils instead of striving for indoctrination. Pupils must be helped to develop their own conviction as to what is right and wrong. Let RE lessons speak and lead them to convictions instead of giving them the teachers' beliefs and ideas. Instead of unnecessary arguments and debates over certain controversial religious issues in various religions, pupils should be encouraged to think through critically and reason out those issues that need to be discussed. The pupils should come out with some objective religious solutions that will benefit all in the class. At this point, the teacher should make some objective clarifications which would avoid partial judgment of any religion presented in class.

Socially, Mudalitsa (2000:21) says that RE should promote the personal and social development of pupils. Therefore, RE teachers must help pupils to develop openness to, and respect for, the diversity of beliefs in the classroom. Pupils must be encouraged to engage in *Insaka* (Bemba word for dialogue) with pupils from other religious groups in class. This dialogue will enable them to appreciate what pupils in other religions believe and practice. However, *Insaka* will only work if there is mutual openness and a desire for understanding among different religious groups. RE teachers need to understand this and to operate in the light of the dynamics of today's Zambian multireligious society. It is important for teachers

to understand that RE should look beyond one particular religion and prepare pupils to think of themselves as part of a multireligious society. This will help pupils to strive for dialogue with fellow pupils from other religious groups.

RE teachers should have an understanding of pupils' emotions in order to facilitate effective communication between themselves and pupils and among the pupils themselves. Erikson (1962:219) asserts that pupils should be helped to gain confidence. A positive concept of self at this stage helps build confidence. It is important to tell adolescents that emotions are a normal part of life, but self-control over one's emotions is very important. Most of the religious holy books in the RE syllabus emphasise the need for self-control. Trust is very essential not only for self-control, but also for pupils' relationships in a multireligious context. Erikson adds that the best factors in maturing the development of basic trust is the quality of care and love found in parents and teachers. Both parties must give the pupils a sense of belonging and identity.

However, it is important to note that it is very easy to take advantage of pupils' emotions in order to influence them toward the teacher's convictions. RE teachers should avoid taking advantage of pupils' emotions to induce pupils to accept their convictions; to do so is to abuse the teacher's profession.

According to the Ministry of Education (1996:5) RE should not only educate the intellectual, physical, social and emotional dimensions, but also the moral one. According to Henze (2000:83, 22) a mature moral person is one who understands the basic principles of morality and their application to the kind of relationship described; one who makes specific moral judgments and is motivated by moral obligation and aspiration to act in accordance with them. Henze, therefore, urges RE teachers not merely to be guides in cognitive matters but also in matters of morality. As guides, RE teachers represent the community they live in. For this reason they must be familiar with the kind of morals that exist in their community. In addition, the Ministry of Education (1996:52) clearly states that the RE syllabus is expected to facilitate the pupils' growth to maturity as moral and responsible individuals. Henze (1994:21) says that the Government of Zambia stresses the need for moral education because it promotes better behaviour in its citizens.

Moreover, Henze (2000:1-4) notes that pupils are spiritual beings: to neglect their spirituality is to make them be less than they are. It is important, therefore, for RE teachers to take note of pupils' spiritual development. He goes on to say that spiritual development relates to that aspect of inner life through which pupils acquire insights into their personal existence, which are of enduring worth. It is characterised by reflection, the contribution of meaning to experience, valuing a non-material dimension to life and an appreciation of a transcendent reality, that is, God. In other words, all spiritual development is the formation of the informed, but personally chosen, answers to questions about nature and the meaning of life. It also aims at transcendence, and it relates closely to moral, social and cultural aspects of development. As a result, Teece, in Henze (2003:3) asserts that if RE is to contribute towards the development of pupils' spirituality, it must touch the deeper levels of their human minds and psyche. These are the levels which affect their emotions and have a more everlasting effect on their development as humans.

Finally, Mudalitsa (2000:21) concludes that in order to help pupils grow in a full and well-rounded manner so as to achieve human excellence, RE must cover at least all the dimensions of human development, that is, physical, emotional, mental, moral, social and spiritual. Mujdrlica (1995:18) adds that RE in Zambia must be developmental as opposed to static. It should respect the pupils' stages of development and offer challenges for further growth.

An analysis of RE after independence reveals the following advantages and disadvantages of RE:

3.5.6. Advantages

3.5.6.1. The Educational Reforms have tried to introduce RE that is multireligious in nature in order to meet the needs of the diverse religious groups in the country (Mujdrlica 1995:25).

3.5.6.2. RE is concerned with adopting an open, critical, and sympathetic approach in order to help pupils understand all religions represented in the country (Hill 1984:230).

3.5.6.3. The RE content tends to be inclusive (colonial RE adopted an exclusive stance over other religions in Zambia) (Hill 1984:114-115).

3.5.6.4. Current RE promotes methods which stimulate and assist pupils in their own search for meaning and identity. It also promotes pupils' self knowledge and awareness of what is going on in their religious contexts (Henze 2000:63).

3.5.6.5. Current RE encourages RE teachers to be neutral in their teaching approach and to respect the different religious stances represented in their classes (Henze 2000:14-15).

3.5.6.6. Current RE promotes ecumenism as a way to international recognition (Pazmiño 1992:141-142).

3.5.7. Disadvantages

3.5.7.1. Though both RE syllabuses (2044 and 2046) are Zambian-oriented, they do not meet the needs of the multireligious Zambian context because they are mainly focused on one religion (Christianity) while others are regarded as inferior (Mujdrlica 1995:8, 25).

3.5.7.2. Current RE is more bookish as compared to the Indigenous Zambian wisdom and experience of the elderly people, which seem to be ignored (Kelly 1999:150).

3.5.7.3. Pupils are regarded as objects of teaching or objects to be worked on instead of free humans with the ability to think for themselves (Henze 2003:37).

3.5.7.4. Current RE does not involve the community in educating the youth (Zambian Indigenous RE had a focus on communal values, beliefs and practices) (Kelly 1999:149).

3.5.7.5. Current RE relies too much on foreign cultural and religious influence (Indigenous Zambian RE had emphasis on the indigenous influence relevant for its own people) (Kelly 1999:150).

3.5.7.6. Current RE is heavily geared for exams (Kelly 1999:150).

3.5.7.7. There is no dialogue between RE teachers and pupils as far as the RE content is concerned. The RE teachers are always seen as masters of religious knowledge and pupils as passive recipients of such knowledge (cf. Henze 2000:86).

3.5.7.8. Although it is important to teach and emphasise morality in the teaching of RE, the current RE syllabuses (2044 and 2046) seem to have a strong element of authority founded in Christian morality dictated by the authority of the Bible and the RE teachers. This destroys the essence of the nature of morality that, as the new educational policy has proposed, should be free and autonomous (Mujdrlica 1995:40-44).

3.5.7.9. Colonial RE has influenced the Zambian RE syllabus which still consists of outlines of content to be covered with little or no reference to the learners' broader needs or to the learning activities in which learners are to engage. It was assumed that what had been designed was relevant to the learners regardless of their religious backgrounds.

3.6. SUMMARY

In this chapter the nature of RE in traditional, colonial and post-independence eras has been discussed with a special emphasis on the aims, content, and methods used by RE teachers. Additionally, in each era the advantages and disadvantages have been noted. This precipitates the need to move from the past and adapt to the new situation in which the multireligious approach should be the way forward for the educational justification of RE in Zambian multireligious secondary schools.

Chapter 4 will constitute the research design and methodology for this study using the questionnaires and in-depth interviews.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.1. INTRODUCTION

The literature review and critical situation analysis in chapters one, two, and three have shown evidence that the multireligious context in Zambia has brought with it critical perceptions and attitudes regarding the teaching of RE in Zambian multireligious secondary schools. The question has been whether RE should continue to be taught from a single religious tradition such as Christianity, or be taught from a multireligious one where all religions in Zambia should be emphasised (Ministry of Education 1984:4). This issue will be critically analysed by using an empirical investigation into the perceptions of RE teachers in Zambia.

In order to achieve the aim stated in this study, that is, to investigate why the RE teachers tend to be reluctant to respond to the MoE directive to apply their subject using a multireligious educational approach (cf.1.3.1), an empirical research is necessary. The nature of the research method carried out in this study is the quantitative survey. The instrument used is a self-administered questionnaire, which is developed in order to measure the perceptions held of RE by the RE teachers in Zambia. This chapter seeks, therefore, to determine whether the aim stated in this research will be achieved or not, by using scientific empirical tools such as questionnaires and qualitative interviews. The findings are intended to raise the RE teachers' awareness concerning the reality of the multireligious nature of Zambian secondary schools (Government, Grant-aided, and private) and how they can teach with that perspective in mind.

Seen in this light, the researcher intends to analyse and interpret the findings from the empirical research in the following chapter. Moreover, the findings obtained through the use of questionnaires will give scientific support to the educationally important findings derived from the literature review survey. They will also help the researcher to draw appropriate conclusions and propose some teaching approaches that can be applied in Zambian multireligious secondary schools. It is, therefore, necessary to consider in detail the nature of the research being carried out and the instruments being used in this study.

4.2. THE NATURE OF THE RESEARCH

This research is a quantitative and qualitative survey. This approach seems to be most appropriate to obtain information on the perception of RE by RE teachers in the Copperbelt Province. This survey is confined to five districts in the Copperbelt Province.

In a quantitative research survey, the information is gathered by involving a number of individuals from a sample of the population from which the researcher wants to learn something (American Statistical Association 1980: Preface). Although there are various ways of looking at researching situations, the quantitative survey approach is probably the best method available to those social sciences which are interested in collecting original data for purposes of describing a population. Surveys are also excellent vehicles for the measurement of attitudes and orientations prevalent in a large population (Babbie 1979:316).

The researcher was motivated to use the quantitative survey because of its usage of scientific tools such as questionnaires and qualitative interviews which allow the researcher to have access to information that is not directly observable. In this study, the researcher will use closed and open-ended questions in the questionnaires to uncover the perceptions of RE by the RE teachers. The questionnaires will be followed by in-depth interviews to give the researcher opportunity to probe more deeply into the perceptual process of attitudes, beliefs, practices and values of the RE teachers being studied. Wimmer & Dominic (1987:103) add that this approach allows a researcher to observe several variables like demographics, lifestyle information, motives, attitudes, intentions, perceptions, and knowledge of the audience being studied. In this study, the personal background variables for the respondents (found in Section A of the questionnaire) such as gender, age, types of schools, the kind of RE syllabus they use, their religious affiliations, their professional training in RE, and years of teaching experience will be compared with the respondents' answers given in sections B to H. The researcher wants to discover why the RE teachers are reluctant to teach RE from a multireligious perspective as directed by the MoE.

The quantitative research survey method is chosen for the followings reasons (noted in Simon-Uguru 1991:32; Ghosh 1992:205):

4.2.1. It attempts to understand the whole in the totality of the environment being investigated.

4.2.2. It provides an opportunity for a researcher to develop insight into the basic aspects of human perception, behaviour and attitude.

4.2.3. The “sampling unit”, that is the target population to be surveyed such as of RE teachers, can be fairly easy to define.

4.2.4. Because information is often given anonymously, respondents are more likely to be truthful in their responses to the issues raised in the questionnaire.

4.2.5. The researcher can use scientific research tools such as a questionnaire to collect data and analyse it by means of computer statistical programmes.

4.2.6. It gives some measure of objectivity, because the statistical and mathematical methods of analysis are free from subjective bias.

4.3. INSTRUMENTS USED IN THE STUDY

In order to gather data for this study, a variety of data collection tools are employed, such as self-administered questionnaires (quantitative), in-depth interviews (qualitative), and literature review. The rationale for using a variety of tools, according to Merian, quoted in Simon-Uguru (1991:39), is that the weaknesses of one tool are the strengths of another. Thus, by combining investigation tools, the researcher will be able to achieve the best of each, while overcoming the unique deficiencies of each.

The researcher chose these instruments in order to help him achieve the intended aim set for this study. Ghosh (1992:213) asserts that the relevance of using a particular research instrument will depend on the aim of the study being carried out. For instance, if the aim is to understand the perceptions or attitudes of a certain phenomenon, then the use of questionnaires and interviews to collect the intended data is necessary. The aim of this chapter is to investigate the perceptions of RE held by the RE teachers in Zambian secondary

schools. Hence, the use of self-administered questionnaires and in-depth interviews is appropriate.

4.3.1. A self-administered questionnaire

The essential nature of the problem under investigation, namely, why RE teachers are reluctant to respond to the MoE directive in applying their subject using a multireligious approach in Zambian secondary schools, necessitates the use of the self-administered questionnaire in this study. This method had been chosen because of the following advantages (Babbie 1979:150; Kerlinger 1964:487):

4.3.1.1. A self-administered questionnaire is relatively inexpensive and more quickly carried out than a mailed questionnaire when one's geographical area is limited.

4.3.1.2. It is more appropriate in dealing with sensitive issues such as the problem of confidentiality, because it offers anonymity and can be used more easily to gather information from the RE teachers.

4.3.1.3. Through this method, data can be gathered at regular intervals in the secondary schools found in the two cities and seven towns of the Copperbelt Province (Ghosh 1992:246).

4.3.1.4. It is possible to leave questionnaires with respondents for a period of time with instructions to complete and collect them later (Judd *et al* 1991:222).

4.3.1.5. The data obtained through this method, because of the use of scientific tools such as questionnaires, is more valid and reliable (Ghosh 1992:246).

4.3.1.6. It can be used to gather information about attitudes, behaviours, teaching activities and responses to events (Wisker 2001:147).

4.3.1.7. A well-designed questionnaire translates the research objectives into questions that will help the researcher to obtain the information s/he needs (Judd *et al* 1991:222).

In all, it can easily be used to gather information on the perceptions of RE amongst the targeted RE teachers within the Province.

To overcome the pitfall of information gaps in the questionnaire, the researcher will compile one which will be accompanied by clear and carefully worded instructions at the level of the targeted RE teachers. In addition, the pre-testing of the questionnaires will be helpful to clear some of the misunderstandings revealed by respondents. The researcher will also personally deliver the questionnaires to the senior secondary schools concerned and leave them with the Head teachers who will administer them to the RE teachers during the first term (January to April, 2006). Misunderstandings, therefore, will be overcome through direct explanation by the Head teachers to the teachers being surveyed.

The questionnaires will comprise several variables such as:

- Section A- the personal details of the RE teachers
- Section B- the RE teachers' perceptions of the Zambian educational context
- Section C- the RE teachers' perceptions of the RE aims.
- Section D- the RE teachers' perceptions of the RE content.
- Section E- the RE teachers' perceptions of the teaching methods.
- Section F- the RE teachers' perceptions of syllabuses 2044 and 2046.
- Section G- the RE teachers' perceptions of their pupils.
- Section H- perceptions of the role of an RE teacher in multireligious secondary schools.

These variables are selected because they have bearing and influence on the teaching of RE in multireligious Zambian secondary schools.

In order to help the researcher to attempt to examine these concerns, the self-administered questionnaires will consist of forty-six closed-ended and fourteen open-ended questions measuring the perceptions of the RE teachers in the following areas as already mentioned: the current Zambian educational context, RE aims, content, teaching methods, the syllabuses 2044 and 2046, pupils, RE teachers' roles in a multireligious secondary schools. According to Coombes (2001:124,126) closed-ended questions are very popular with researchers because

they provide a greater uniformity of responses and are more easily coded and analysed by computerised statistical software programmes. Open-ended questions give the respondent room to provide the information needed without restricting the respondents' categories of choice on the subject being studied. Nachmias & Nachmias (1981:211) add that open-ended questions are flexible. They have the potential to dig deeper into the issue under investigation and enable the researcher to clear up any misunderstandings created by either the questionnaire or the respondents. Coombes (2001:126) also affirms that bias is reduced because responses are not limited to certain ready-made answers. While the majority of questions will be closed-ended in this study, the RE teachers will be asked to comment freely on the open-ended questions at the end of each section.

The self-administered questionnaires will be given by hand to all RE teachers found in the five (5) districts randomly chosen in Copperbelt Province so that they can complete them over two days during the school periods (7:45 hours to 12:40 hours and 14:00 hours to 17 hours) of the week of the survey. After they have filled them in, they will hand them over to the Heads of their schools. Thereafter, the researcher will collect the questionnaires at an agreed time from each school. In order to maintain confidentiality, the RE teachers will be encouraged to fill in the questionnaires without discussing them with other RE teachers.

For the purposes of variation, the questions will be structured on a five-point Likert scale with directives formulated as follows: *Strongly Agree, Agree, Unsure, Disagree, Strongly Disagree* (UNISA Research Methodology Study Guide 2000:39). These categories will be used in the questionnaires because they are believed to measure the perceptions of RE teachers and their contribution to effective teaching and learning of the subject in Zambian multireligious secondary schools.

Although there can be pitfalls in the questionnaire as an empirical way of collecting information, it is incumbent upon the researcher to ensure that RE teachers are afforded an opportunity to speak for themselves.

4.3.2. Validity

Research instruments are always considered in terms of their validity, relevance and reliability. According to Treece & Treece (1977:111), validity refers to whether an

instrument actually tests what it is supposed to test. If the test is valid, it will measure what the researcher is actually trying to measure. Koul (1984:122) asserts that the test, as a data collection tool, must produce information that is not only relevant, but also free from systematic errors; that is, it must produce valid information. Unfortunately, it is not always easy to ascertain if the test or survey items are relevant to the subject under investigation. In this research, therefore, the validity of the measuring instrument will be based on the content validity.

The following areas form the essence on which content validity is based:

- 4.3.2.1. The teaching of RE in multireligious Zambian secondary schools.
- 4.3.2.2. Investigation into the perceptions of RE teachers in Zambia.
- 4.3.2.3. The aims, content, and teaching methods used by RE teachers in Zambia.
- 4.3.2.4. The relevance of the RE syllabuses 2044 and 2046 to Zambian multireligious secondary schools.
- 4.3.2.5. The way teachers perceive the pupils in the RE classrooms.
- 4.3.2.6. The perceptions of the role of the RE teachers in Zambian multireligious secondary schools.

For this reason the designed questionnaire will be given to a number of experts at the University of South Africa, the Theological College of Central Africa, and in the RE department at the Ministry of Education Headquarters in Ndola. This is being done to ascertain the validity of the instrument to measure the perceptions held by the Zambian RE teachers. In addition, twelve (12) questionnaires will be distributed to twelve RE teachers in four secondary schools in Luanshya district, namely: Da-Gama, Luanshya Central, Mpatamatu, and Roan Antelope. These schools are listed in alphabetical order and they were randomly selected for the pre-testing of the questionnaire. These schools are not part of the target population sampled for this study. The RE teachers will be asked to make comments on whether or not the questions are clearly understood. Revisions will be made according to

the feedback received to ensure the validity of the tool and that any inherent ambiguity is uncovered (Leedy 1984:136).

4.3.3. In-depth or informal conversation interviews (qualitative)

An in-depth or informal conversation interview is a direct verbal technique for obtaining data. It is a commonly used method of data collection in the study of human behaviour or perceptions (Ghosh 1992:253).

In a qualitative survey, the main purpose of the interviews is to obtain a specific kind of information. The researcher wants to find out what is “in and on someone else’s mind”. Patton (1980:196) explains:

We interview people to find out from them those things we cannot directly observe...we cannot observe feelings, thoughts and intentions. We cannot observe behaviours that took place at some previous point in time. We cannot observe situations that precede the presence of the observer. People organise their world and attach meanings to what goes on in their world. We have to ask questions about those things. The purpose of the interviews is to allow us to enter into the other person’s perspective.

For this study, in-depth or informal conversation interview questions will be designed and used when necessary.

Merton, Fiske and Kendall, in Judd *et al* (1991:261-262) assert that for this type of interview to occur, firstly, the interviewees must be known to have been involved in the particular situation under investigation. In this study RE teachers are interviewed because they are involved in the teaching of RE in the Zambian multireligious secondary schools. Secondly, the interview must be focused on the experiences of persons exposed to the situation in an effort to ascertain their perceptions of the situation. The interviews, in this study, will probe the experiences of RE teachers concerning their perceptions of the Zambian multireligious situation. All these steps will help the researcher to do a rigorous investigation in order to achieve the objectives for this research.

In-depth interviews do not follow a pre-planned list of questions. The researcher enjoys the freedom to ask any questions that need to be investigated further in the study. Sometimes the

questions may develop spontaneously in the course of the interaction between the interviewer and the interviewee. The researcher may also revise the order of the questions to suit the needs of the respondents (UNISA Study Guide 2003:60).

The self-administered questionnaires (Appendix A) will be followed by in-depth interviews (Appendix B). The researcher will purposefully revisit some of the secondary schools to pursue some questions of special interest as well as general questions which may need further clarification. According to Wisker (2001:165) such interviews can be used to follow up a questionnaire, for example, to select whom to interview in depth, or to provide a variety of responses following the broader information produced by the questionnaire. McMillan & Schumaker (1997:447) state that the advantage of using this kind of interview is that it helps the researcher to formulate only the questions that will need further probing and that those questions will be on a limited scale. Nachmias & Nachmias (1981:195) explain that probing is the act of gaining additional information and it has two major functions; first, to motivate the respondent in order for him/her to clarify certain information that may need an explanation; second, to help the researcher to focus the conversation on the specific topic of the interviews under investigation.

Some of the advantages of using the in-depth interviews in this study are as follows (Treece & Treece 1977:198-199; Ghosh 1992:253-256):

4.3.3.1. They help the researcher to get the opinions directly from the RE teachers. As a result, the information is reliable because the researcher has a direct discussion with them.

4.3.3.2. The researcher can probe further to get more in depth information.

4.3.3.3. They are highly flexible to the situation where research is being undertaken. Also new questions can be framed and cross-checked.

4.3.3.4. It is possible to study those phenomena which may not be open to observation.

4.3.3.5. It is possible to study abstract factors like attitudes, feelings, opinions, reactions and perceptions. In this study the factor of the perceptions of RE teachers will be investigated further, if need be.

4.3.3.6. Through in-depth interviews, a researcher cannot only learn about the past, but the present and possible future perceptions of RE teachers. Therefore, the hidden attitudes, desires, and motivations among the RE teachers may be revealed by such interviews.

4.3.3.7. The information given by the RE teachers may be tested through cross-examination, and emotional excesses and sentimental outbursts can be easily identified.

4.3.4. Literature Review

The purpose of including the literature review method is to analyse and incorporate what the educationalists have said and observed about RE, in general, and the teaching of RE in a multireligious context in particular, and integrate these ideas as they impact the focus of this research.

The literature survey indicates the followings concerns (cf. chapters 1 to 3):

4.3.4.1. The general public are concerned about the way RE is being taught in the Zambian multireligious secondary schools.

4.3.4.2. The RE teachers are faced with the dilemma of how to handle the teaching of RE in the existing multireligious Zambian secondary schools.

4.3.4.3. Pupils of diverse religious backgrounds need a religious approach which allows them to feel at home in their own faiths while exploring others. This would create an atmosphere of trust and security within the school environment.

4.3.4.4. Educational Reforms stress that RE shall be part of the core-syllabus in Zambian secondary schools. These reforms state that there must be a separation between religious instruction as given by church schools and religious education given by public schools.

As we have seen in chapters one, two and three, it is clear that RE is a legal requirement. The Zambian government wants to see RE taught from a multireligious perspective in all public secondary schools.

The above points indicate that all sections of the questionnaire have links to the literature survey. Thus the links between the content of the questionnaire and the arguments raised from the literature survey will be established and analysed in the following chapter.

4.4. TARGET POPULATION

The study will focus on all the RE teachers currently teaching syllabuses 2044 and 2046 in secondary schools found in the five districts of the Copperbelt Province. This targeted group is identified according to its gender, age, type of schools in which they teach, the kind of curriculum they use, their religious affiliations, their professional training in RE, and years of teaching experience which may influence their different perceptions about the teaching of RE in Zambian multireligious secondary schools. Though these RE teachers belong to different religious affiliations and hold various religious perceptions, they are all teaching the same RE syllabuses in Zambian multireligious secondary schools. Therefore, they are identified as key respondents who can supply the data required to accomplish this research.

The criteria used in selecting the Copperbelt Province in this study are as follows (Central Statistics Office 1990:1):

4.4.1. Copperbelt is a cosmopolitan province that has attracted people from all parts of the country and the world in their search for employment in the mines and industry. This province has the highest population density of all of Zambia's nine provinces.

4.4.2. Its population reflects the multi-cultural and multireligious characteristics of people with diverse religious faiths including Christianity, Islam, Hinduism and Zambia Indigenous Beliefs.

4.4.3. It has more secondary schools than any other province in Zambia.

4.4.4. It has more Teacher Training colleges than any other province in Zambia.

4.4.5. It has more cities and towns than any other Zambian province. These cities and towns are well connected by good roads.

4.4.6. It is the headquarters of the Zambia Association of RE Teachers (ZARET), and is where most of the RE meetings are held because of its large representation of RE teachers.

The targeted group is well positioned to represent the RE teachers in the Copperbelt.

4.5. SAMPLING METHOD

The sampling method used in this study is the cluster one. According to Chandran (2004:100), cluster sampling is a method in which a population is divided into a large number of groups called clusters and a sample of clusters is selected. Each cluster contains individuals or units and all of them are included in the sample, though not selected directly. Leedy (1989:163) asserts that in cluster sampling, it is important that each cluster be as similar to the others as possible and that within the clusters the individuals be as heterogeneous as possible. From all the clusters, a selection of specific clusters is made as the nucleus from which the sample population is ultimately derived.

In this study, the Copperbelt Province is divided into ten districts/clusters. These districts are listed by alphabetical order and one out of every two districts will be randomly selected for a survey. Walker & Burnhill, in Simon-Uguru (1991:41) assert that this random sampling method satisfies the requirement of randomisation because it offers protection against bias in the selection of sample clusters/districts. This method of selection, therefore, gives each unit of two in the Province a fair chance of being selected. In this study, out of the ten (10) districts, five (5) were randomly selected by alphabetical order. This helped the researcher to let chance determine which respondents in the Province would be selected. All RE teachers who will be teaching RE based on the syllabuses 2044 and 2046 in the first term of 2006 in senior secondary schools of the selected districts will be surveyed. By so doing this sample will be considered to be representative of RE teachers in the Copperbelt Province.

Papo (1997:93) asserts that when random selection is made, whether the sample is large or small, the errors of sampling may be estimated. This helps the researcher to be confident that his findings will be valid. Best & Khan (1993:105) argue that the size of the sample depends mainly on the amount of heterogeneity of the population. Generally, the greater the heterogeneity of the population, the larger the sample that is needed. According to Ghosh (1992:237-239), homogeneity means that the sample should have all the characteristics that

are present in the population. He also asserts that if the population of the universe is homogeneous, a small sized sample may serve the purpose of the research. He goes on to say that the reliability of sampling depends on the homogeneity of the sample. In this study, those to be surveyed must be the RE teachers living in the Copperbelt Province, representing various characteristics such as age, type of schools where they teach, the kind of syllabus that they use (2044 or 2046), their religious affiliations, and their professional training in RE.

Seen in this light, the novice researcher is concerned about how large the sample should be in order for the survey to be adequate. Best & Khan (1993:19) argue that there is no fixed number or percentage of subjects that determine the size of the adequate sample. However, Behr (1988:13) asserts that many researchers hold that the sample size of thirty is the minimum number, especially if the researcher plans to use some statistical analysis of his data, though techniques are available for the analysis if the sample is less than thirty. Best and Khan (1993:19) point out that it should be clear that, more important than the size, is the criteria with which the sample is selected.

4.5.1. Advantages of cluster sampling

Some of the advantages of using a cluster sampling method, according to Judd *et al* (1991:208-209) and Koul (1984:117) are as follows:

4.5.1.1. It is a relatively inexpensive method because the researcher deals with a few selected clusters/districts in a large Province, the Copperbelt. Therefore, the cost of sampling and of data collection can be reduced.

4.5.1.2. It is easier to obtain permission from the Ministry of Education headquarters in Ndola to administer questionnaires to a few districts in a large Province rather than to all of the districts during the first term of the academic year. This term is usually a busy one because of the teachers' involvement in the selection of new pupils into Grades eight and ten, and the finalisation of marking Grade twelve examinations. Out of ten districts in the Copperbelt, five districts will be randomly selected and all RE teachers in these districts will be surveyed.

4.5.1.3. This sampling method ensures that the entire population in the Copperbelt is sufficiently represented. This representation will be achieved randomly in each represented district.

4.5.1.4. It is an efficient and effective method of sampling a population.

4.5.1.5. It is a well recommended method in survey studies in that it helps researchers to use scientific tools such as questionnaires and interviews to collect the required data within the selected clusters/districts, as used in this study.

4.5.2. Factors determining the selection of the Copperbelt sampling

In this study the factors determining the selection of this sample are as follows:

4.5.2.1. Copperbelt Province has a wide multireligious representation among all the provinces, perhaps wider than any other province aside from Lusaka.

4.5.2.2. There are more senior secondary schools (Grade 10-12) in the Copperbelt than in any other province in Zambia.

4.5.2.3. The number of RE teachers is large enough to provide the required results. At the same time, it is small enough to allow proper administration of the questionnaires.

4.5.2.4. The number of RE teachers reflects the importance attached to the teaching of RE in the secondary schools.

4.5.2.5. Most of the secondary schools are easily accessible to the researcher by public transport.

The major reason for sampling is feasibility. However, it is often impossible to identify all the members of a population of interest. Even if it were possible to identify an entire population, time and economic considerations would usually make it impossible to include the whole population in this study (UNISA Research Methodology Study Guide 2000:31). The use of a small sample will produce the desired results.

4.6. RESEARCH PROPOSITION AND HYPOTHESIS

In order to analyse and interpret the empirical data, the researcher will review the validity of the following propositions formulated in this study.

4.6.1. Research proposition

According to Bailey (1983:41) propositions are building blocks of theories. They have been given different names depending upon their theoretical uses. Sub-types of propositions include hypotheses, empirical generalisations, axioms, postulates and theorems. Bosman, in Matsaung (1999:124) asserts that unlike research hypotheses, a research proposition does not have an antecedent and a consequence.

Ipso facto, the following are propositions for this study:

4.6.1.1. The Inspectors of Schools and the people who are responsible for production of the RE syllabus would like to see the teaching of RE from a multireligious perspective.

4.6.1.2. The religious groups in Zambia would like for their children to have the background of their forefathers' religions. Therefore, they would like to see them taught or included in the RE syllabus.

4.6.1.3. All pupils in Zambian secondary schools may encounter religious experiences that are different from their own. Therefore, learning about other religious faiths in RE is essential.

4.6.2. Research Hypothesis

In the research process a hypothesis is a powerful tool to achieve dependable knowledge. It helps the researcher to relate theory to observation and observation to theory (Koul 1984:67). Ary, in Koul (1984:67) states that a hypothesis is recommended for major studies to explain observed facts, conditions or behaviour and to serve as a guide in the research process. If a hypothesis is not constructed, a researcher may waste much time and energy gathering

extensive empirical data only to find that s/he cannot state clearly, or detect, relevant relationships between variables, as there is no hypothesis to guide him/her.

In order to give direction to this research the following hypotheses are formulated:

4.6.2.1. The more aware the RE teachers are about the multireligious context in Zambia, the clearer will be their perception of the need to teach RE from a multireligious perspective.

4.6.2.2. RE teachers with certain specific religious backgrounds may differ in predictable ways in their perceptions of the current aims, content, and methods of RE in general and the RE syllabuses 2044 and 2046 in particular. For example, the Evangelical/Pentecostal Christians may favour syllabus 2046 whereas Catholics/Anglicans may favour syllabus 2044. The Muslims, Hindus and the adherents of other religions may not favour either syllabus.

4.6.2.3. RE teachers belonging to a certain religion, which is favoured in the RE syllabus, are likely to endorse the call for conversion efforts within the classroom directed toward those pupils who do not belong to their religion, and said teachers may not be sympathetic toward these pupils' faiths.

4.6.2.4. RE teachers with different religious affiliations commonly have different perceptions concerning their roles in teaching RE in multireligious secondary schools and sharply differing ideas of the purpose/aim of RE as a subject within the overall educational curriculum.

4.6.2.5. Other factors related to educational context, content, training and experience may have an influence on the RE teachers' perceptions concerning teaching of the subject.

4.7. ADMINISTRATION OF THE QUESTIONNAIRE

4.7.1. Procedure followed

The administration of the questionnaire will be the responsibility of the researcher. However,

the Heads of the schools will be asked to assist with distributing, explaining and collecting the questionnaires. In all important aspects the researcher will be fully responsible and accountable for the administration of the questionnaires.

The researcher will try to collect data during the school term January to April, 2006 because all the secondary schools in the five districts of the Copperbelt will be in session, and the chance of finding the RE teachers within the school premises will be high.

The procedure that will be used, in the first place, is to ask for permission from the Ministry of Education Inspectorate in Ndola (the Administrative Headquarters of the Copperbelt) to visit the schools in the Copperbelt Province (Appendix E). The researcher is well known to the inspectors in Ndola who are aware of this study. Therefore, they will be willing to co-operate to ensure that the research can be conducted (Appendix F). Second, the researcher will visit all senior secondary schools within the randomly selected five districts and see the Heads to explain to them the objectives of the research. Third, the researcher will leave the number of questionnaires required for each school with the Heads, who in turn will distribute these to the RE teachers available that week during the two days of the survey. Fourth, the Heads will explain the aim of the questionnaires to the RE teachers and ensure them of confidentiality in the treatment of their responses and the value thereof. Fifth, after the RE teachers have completed the questionnaires, the Heads will collect them on behalf of the researcher, who will then collect the questionnaires during the agreed two days of the week of survey.

4.7.2. Limitations which may be encountered

The researcher may encounter some of the following limitations:

4.7.2.1. First, the major limitation may be that of time as the researcher is both a lecturer in Religious Education at the Theological College of Central Africa (TCCA) and an ordained Minister in his church (Evangelical Church in Zambia, ECZ). Therefore, he will need to divide his time between his daily duties at TCCA and his church in Ndola. His time has also to be shared with his family and personal business. Administering the questionnaire may, therefore, become a mammoth task as far as time is concerned.

4.7.2.2. Second, there may be a lack of co-operation from some of the RE teachers who may be reluctant to complete the questionnaire.

4.7.2.3. Third, the fact that the questionnaires will have eight (8) sections, A to H, which will need to be completed by the RE teachers from the same schools may jeopardize the validity of the answers. Some teachers who have already filled in the questionnaire may discuss it with others who have yet to do so. To avoid this problem, the researcher will request that the RE teachers not share the information with other RE teachers.

4.7.2.4. Fourth, is the limitation of bias on the part of both the RE teachers and the researcher. For example, both may have pre-conceived notions as to what they perceive to be real in the teaching of RE in multireligious Zambian secondary schools.

4.7.2.5. Fifth, this study is limited to Copperbelt Province. As such, its findings are applicable only to this specific province and they cannot be generalised to other provinces. However, other provinces could benefit from the results of this study and may find them of value.

4.7.2.6. Sixth, the questionnaire may not be well understood by the respondents. They may attach different meanings to questions as they respond due to their different religious and educational backgrounds. However, pre-testing will attempt to address this limitation.

4.7.2.7. Seventh, the distortion of responses or the “Hawthorne Effect” may be another problem (Babbie 1979:310-311). The fact that the researcher may be on the school premises during the week of survey may affect the results in either a positive or negative way. To overcome this problem the RE teachers will be encouraged not to put their names on the questionnaires. They will also be assured of confidentiality in the handling of the information. This will reduce the impact of this problem.

It is against this background that the information derived from the responses to the questionnaires will be integrated into Chapter 5.

4.8. RESPONSES

It is hoped that all participants of the initial sample will complete and return the questionnaires. Two ultimate questions will be: What will their responses be and How many will respond?

A total of two hundred (200) questionnaires will be distributed to secondary schools in the five districts of Copperbelt Province. Babbie (1989:242) argues that a minimum of 50% response is adequate for analysis and reporting. A response of at least 60% is good, while a response rate of 70% is very good.

4.9. STATISTICAL TECHNIQUES APPLIED

For statistical analysis the SPSS (Statistical Package for Social Sciences, version 11.5) from the Copperbelt University and chi-square tests will be employed. SPSS for Windows is a statistical analysis and data management computer system. It will summarise reports, charts and descriptive statistics as well as complex statistical analysis. The data will be viewed in a spreadsheet-like format and analysed using simple menu and dialogue box selections. In tables, calculations will be conducted as follows: the physical number of questionnaires received by the researcher divided by the total number of questionnaires returned and multiplied by hundred to give a percentage (Matsaung 1999:128).

The chi-square tests will be conducted in order to measure the level of significance of the relationship between: male and female respondents, the type of school, their professional training, and their religious affiliation. A comparison will be made between those who teach in mission and government schools. The significance of the relationship between those who teach syllabuses 2044 and 2046 and their perceptions of RE will be noted.

SPSS will be employed because it is regarded as an excellent programme to process social science research data. Through SPSS, items will be analysed quantitatively in terms of their statistical properties, and qualitatively in terms of their content and form.

4.10. RESULTS AND DISCUSSIONS FROM THE QUESTIONNAIRES

Ghosh (1992:261) states that after the collection of research data interpretation of the results is necessary. The purpose of analysis is to build up an intellectual model where the relationships involved are carefully brought out so that some meaningful inferences can be drawn. Moreover, the data to be analysed should refer to the purpose of the study being undertaken and its possible bearing on scientific discovery.

In this study, once all the questionnaires are in place, they will be edited for any inconsistencies, and then coded appropriately for input into the computer programme SPSS. The analyses of the quantitative and qualitative data will be reported. The researcher will attempt to look at as many data categories as possible that appear to point to significant information on which the Ministry of Education could base its decisions regarding the teaching of RE in multireligious Zambian secondary schools.

The above-mentioned statistical methods will be used to find ways and means of achieving the aim of this study. The observations will be related, as much as possible, to similar studies and to principles identified in the literature review.

The findings of this study will be presented by means of tables encompassing categories of respondents who represent the perceptions held by their group with regard to a particular view. This will be described in terms of provided themes and concepts earmarked to highlight the needed information.

4.11. SUMMARY

In this chapter, the researcher has stated the methodology that will be used. The nature of the research carried out in this study is the quantitative and qualitative survey. This method is chosen over others because it provides an opportunity for a researcher to develop insight into the basic aspects of human perceptions, behaviour or attitude. Second, it enables the researcher to use scientific research tools such as the questionnaire to collect data and analyse it by means of computer statistical programmes. Third, it gives some measure of objectivity because the statistical and mathematical methods of analysis are free from subjective bias.

The instruments used in this study to collect data are the questionnaires and in-depth or conversational interviews. The questionnaires are used because they are more appropriate in dealing with sensitive issues such as the perceptions of RE as held by the RE teachers in Zambia. They also offer anonymity. In addition, the data obtained is more valid and reliable because of using a scientific tool such as a questionnaire.

Some of the issues raised in questionnaires will be randomly followed by in-depth interviews, where necessary, to help the researcher pursue some questions of special interest and those questions that may need further clarification. Some of the advantages of using in-depth interviews in this study are that they will help the researcher to obtain information directly from the respondents.

In addition, the literature review method will be incorporated in order to analyse what the educationalists have said and observed about RE in general and, in particular, about teaching of RE in a multireligious context. Therefore, the link between the content of the questionnaires and the arguments raised from the literature survey need to be established and analysed in this study.

The target group to be studied will comprise two hundred RE teachers based in the cosmopolitan Copperbelt Province which has the highest population density of the nine provinces in Zambia. The sampling method which is used is the cluster one and the statistical technique applied to analyse data is the SPSS (Statistical Package for Social Sciences). The mentioned statistical methods will be used in order to find ways and means of achieving the aim of this study.

The methodology discussed in this chapter will help the researcher to collect the intended data about the perceptions of RE held by the RE teachers in Zambia. The findings will be reported, analysed and interpreted in the following chapter.

CHAPTER FIVE

REPORT, ANALYSIS, AND INTERPRETATION OF RESEARCH FINDINGS

5.1. INTRODUCTION

Analysing, interpreting and reporting of data are essential elements in an empirical research. According to Ghosh (1992:261-279) analysis of data is a critical examination of the collected data. It involves the verification of the hypothesis or the problem for the study. Additionally, it involves the representation of the data, which can be done by tabulation, categorisation, coding, and statistical analysis inferences.

The purpose of analysis is to build up a sort of intellectual model where the relationship involved is carefully brought out so that some meaningful inferences can be drawn. Koul (1984:193) asserts that once the research data has been analysed, the researcher can proceed to the stage of interpreting the results. The process of interpreting data is essentially one of stating what the results show such as what are their meanings and significance and what is the answer to the original problem? Interpretation calls for a careful, logical and critical examination of the results obtained after analysis, keeping in view the limitations of the sample chosen, the tools selected and used in the study. Ghosh (1992:279) adds that through interpretation, the meanings and implications of the study become clear. Analysis is not complete without interpretation and interpretation cannot proceed without analysis. Both are, thus, inter-dependent. Moreover, he adds that reporting involves the presentation of research findings in the form of a report.

The main purpose of the report is to convey to interested persons enough of the basic data to enable them to critique the whole results of the study in significant details, so that the new findings or new methods of analysis can be incorporated into the general store of knowledge available in the area. The aim of this chapter, therefore, is to analyse, interpret and report the quantitative and qualitative data on the perceptions of RE by RE teachers in the Zambian multireligious secondary schools in the Copperbelt Province.

5.2. ANALYSIS AND INTERPRETATION OF DATA

The analysis and interpretation of the research data are presented by means of tables encompassing categories of respondents who represent perceptions held by their gender, age, type of school in which they teach, the kind of syllabus they use, their religious affiliations, their professional training in RE, and years of teaching experience with regard to a particular view (found in section A of the questionnaire). These variables were classified with the respondents' answers found in sections B to H of the questionnaire. The chi-square of homogeneity was computed for each table. Prior to the computation of the chi-squares values, responses on section B to H were further reduced to a two (2) point scale with "Strongly agree" and "Agree" combined in one group and "Strongly disagree" and "Disagree" in another group. The "Unsure" respondents were not taken into account or were reported as missing data.

Two levels of significance were used, that is 5% and 1%. Significant results at 5% are shown or denoted by symbol "*", while significant results at 1% are shown by the symbol "**". Out of the 324 chi-square tests which were conducted, only 97 tests were significant either at 1% or 5% levels. This represents 30% of all chi-square tests. It was further revealed that out of 97 significant tests, 43 tests (representing 44%) were related to syllabus and religious affiliation variables. These two personal data categories are more relevant than any other variables to the objectives of this study. For the sake of the reader's understanding, the tables for frequencies and chi squares are attached in Appendices C and D respectively. It is important to note that because of the large volume of chi-square tables this researcher decided to summarise them in table form.

This researcher will attempt to look at as many data categories as possible that appear to point to significant information on which the Ministry of Education can base decisions regarding the teaching of RE in Zambian multireligious secondary schools. The tables used will be only those which the researcher perceives to be of importance in making recommendations to the Ministry of Education.

The reporting of data will be organised as follows:

- General population characteristics.
- Personal details of respondents.

- The RE teachers' perceptions of the Zambian educational context.
- Teachers' perceptions of RE aims.
- Teachers' perceptions of RE content.
- Teachers' perceptions of teaching methods.
- Teachers' perceptions of RE syllabuses 2044 and 2046.
- Teachers' perceptions of their pupils.
- Perceptions of the role of an RE teacher in multireligious secondary schools.

5.2.1. General Population Characteristics

The population surveyed was from the Copperbelt Province. Out of the ten (10) districts in the Province, five (5) districts were randomly selected and all the senior secondary (or high) schools were surveyed. A total of two hundred (200) questionnaires were distributed and the researcher received 194 back (see Table 1). These were well answered by the respondents and were used for data analysis. It is important to note that this high return of the questionnaires was due to the directive to all heads of high (or senior secondary) schools from the office of the Provincial Education Officer at the Ministry of Education Headquarters in Ndola. As a result, the respondents willingly submitted to the higher authority and not to the researcher (see Appendix F).

Table 1. "Distribution of and Responses to the Questionnaires"

Districts	Questionnaires Distributed	Questionnaires Received	Questionnaires Unreturned
Chingola	31	30	1
Kitwe	74	72	2
Lufwanyama	13	13	0
Mpongwe	12	12	0
Ndola	70	67	3
Total	200	194	6

5.2.2. Personal details of respondents.

Table 2. Details on: “gender of respondents”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	79	40.7	40.7	40.7
	Female	115	59.3	59.3	100.0
	Total	194	100.0	100.0	

Out of the 194 respondents who successfully filled in the questionnaires, 40.7% were male, and 59.3% were female. The data show that there are more female than male RE teachers involved in the teaching of RE in the secondary schools found in the five districts of the Copperbelt. When comparisons were made between sex and religious affiliation; it is revealed that there were more female respondents from the Evangelical/Pentecostal group (66.1%) than the Catholic/Anglican group (28.7%). Only 5.2% of the female respondents held Indigenous Zambian Beliefs. Further comparisons made between gender and the syllabus used reveal that more female respondents use syllabus 2046 (83.5%) as compared to 16.5% of females teaching syllabus 2044. This study shows that more women than men are involved in the teaching of RE in secondary schools in the Copperbelt Province.

Table 3. Details on: “the age of respondents”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-25	12	6.2	6.2	6.2
	26-30	54	27.8	27.8	34.0
	31-45	110	56.7	56.7	90.7
	45+	18	9.3	9.3	100.0
	Total	194	100.0	100.0	

Concerning the age of respondents sampled, 6.2% ranged from 20-25 years, 27.8% from 26-30 years, 56.7% from 31-45 years, and 9.3% were above 45 years. The data show that more respondents teaching RE in the Copperbelt were between 31 and 45 years of age than any other age.

Table 4. Details on: “marital status of respondents”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	72	37.1	37.1	37.1
	Married	99	51.0	51.0	88.1
	Widowed	16	8.2	8.2	96.4
	Divorced	4	2.1	2.1	98.5
	Living with a partner	3	1.5	1.5	100.0
	Total	194	100.0	100.0	

Thirty seven percent of the respondents surveyed were single, 51% were married, 8.2% were widowed, 2.1% were divorced, and 1.5% were living with a partner. The data show that there are more married respondents involved in the teaching of RE in secondary schools in the Copperbelt Province than any other category.

Table 5. Details on: “geographical distribution of respondents in respect of the five districts where they teach”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Chingola	30	15.5	15.5	15.5
	Kitwe	72	37.1	37.1	52.6
	Lufwanyama	13	6.7	6.7	59.3
	Mpongwe	12	6.2	6.2	65.5
	Ndola	67	34.5	34.5	100.0
	Total	194	100.0	100.0	

This table shows that 15.5% of the respondents were from Chingola district, 37.1% were from Kitwe, 6.7% were from Lufwanyama, 6.2% were from Mpongwe, and 34.5% were from Ndola. The data show that the majority of respondents came from Kitwe and Ndola districts of the Copperbelt, the most populous areas.

It is noteworthy that there was a high discrepancy between the questionnaires received from different districts of the Province. This is due to the fact that the districts do not have equal numbers of high schools.

Table 6. Details on: “the type of secondary school where the respondents teach”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	GRZ	136	70.1	70.1	70.1
	Church/Grant-aided	15	7.7	7.7	77.8
	Private Christian	34	17.5	17.5	95.4
	Private secular	9	4.6	4.6	100.0
	Total	194	100.0	100.0	

This table indicates that the majority of respondents, that is, 70.1% are teaching in Government secondary schools (GRZ). The distribution of percentages of other types of secondary schools was as follows: 7.7% for Church/Grant-aided schools, 17.5% for private Christian schools, and 4.6% for private secular schools. Comparisons were made between the responses given and religious affiliations, it reveals that the majority of respondents who teach in GRZ secondary schools are Evangelical/Pentecostal (72.1%), with a substantial number from Catholic/Anglican (24.3%), and a few from Indigenous Zambian Beliefs (3.7%). No respondents with Evangelical/Pentecostal and Indigenous Zambian Beliefs were found teaching in Church/Grant-aided schools. It was also discovered that all these schools belong to the Catholics. This is to be expected because according to history the Catholics established church schools in the Copperbelt before any other denominations. It was also noted that there are some respondents from Indigenous Zambian Beliefs (5.9%) found teaching in Private Christian schools. These may be the ones that are trying to frustrate the efforts of these schools to effect Christian values in pupils, and they may be the ones trying to advocate for a multireligious approach to fit their own religious inclinations.

It is worth noting here that the questionnaires included variables for Muslim and Hindu schools, but no responses were received. This may mean that there are no Muslim and Hindu respondents who teach RE in these schools. The lack of these respondents in schools may be due to lack of interest in a subject that seems contrary to their religious convictions or it may be that the six questionnaires not returned were distributed to them and they decided not to fill them in. Another reason may be that they do not train for RE as offered by the Teacher Training Colleges. They may opt to train for other subjects like English, Mathematics, Science, Geography, and History.

Table 7. Details on: “the kinds of RE syllabuses (2044 and 2046) the respondents use”

	Frequency	Percent	Valid Percent	Cumulative Percent
Syllabus 2044	33	17.0	17.0	17.0
2046	161	83.0	83.0	100.0
Total	194	100.0	100.0	

Seventeen percent of the respondents use syllabus 2044, which is Catholic based and 83% of the respondents use syllabus 2046, which is Evangelical based approach. The data reveal that syllabus 2046 is more popular than syllabus 2044. Comparisons were made between the two syllabuses used and religious affiliations. It is discovered that the majority of the respondents using 2046 are from Evangelical /Pentecostal religious circles (71.4%), followed by some from Catholic/Anglican (22.4%), and Indigenous Zambian Beliefs (6.2%). It is further revealed that all respondents from Indigenous Zambian Beliefs were using syllabus 2046 (100%). The respondents from Indigenous Zambian Beliefs who use syllabus 2046 which does not seem to favour their religious views frustrate those who are trying to use a Bible based syllabus by making appeals for its revision because it is not meeting their needs.

Table 8. Details on: “the Grade the respondents teach”

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Grade 10	28	14.4	14.4	14.4
Grade 11	52	26.8	26.8	41.2
Grade 12	114	58.8	58.8	100.0
Total	194	100.0	100.0	

Concerning the Grade the respondents teach, 14.4% teach Grade 10, 26.8% teach Grade 11, and 58.8% teach Grade 12 classes. The data show that the majority of the respondents are involved in teaching Grade 12 classes.

Table 9. Details on” “respondents’ religious affiliation”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Evangelical/Pentecostal	123	63.4	63.4	63.4
	Catholic/Anglican	61	31.4	31.4	94.8
	Indigenous Zambian Beliefs	10	5.2	5.2	100.0
	Total	194	100.0	100.0	

There were various religious affiliations found among the respondents in the Copperbelt. 63.4% belong to the Evangelical/Pentecostal religious group, 31.4% belong to the Catholic/Anglican faith, and 5.2% belong to the Indigenous Zambian Beliefs. The data show that nearly two thirds of the respondents involved in the teaching of RE in high schools belong to the Evangelical/Pentecostal group.

It is important to note that the questionnaire included some variables for Muslim and Hindu religious affiliations, but no responses were obtained from these two religious groups because there were no RE teachers from these groups.

Table 10. Details on: “professional training of respondents”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Degree	27	13.9	13.9	13.9
	Diploma	152	78.4	78.4	92.3
	Certificate	9	4.6	4.6	96.9
	None	6	3.1	3.1	100.0
	Total	194	100.0	100.0	

Concerning the professional training attained by the respondents sampled, 13.9% had a Degree, 78.4% had a Teacher’s Diploma, 4.6% had a Certificate, and 3.1% had none of the above. The data show that the majority of respondents hold a Teacher’s Diploma qualification which enables them to teach RE. Comparisons between the responses given and religious affiliations, and the type of schools which respondents teach, reveals that the majority of Degrees holders belong to the Evangelical/Pentecostal group (51.9%), followed

by the Catholic/Anglican group (44.4%) and Indigenous Zambian Beliefs (3.7%). Most of those who hold Diplomas are from Evangelical/Pentecostal (65.8%), followed by those from the Catholic/Anglican group (28.3%), and Indigenous Zambian Beliefs (5.9%). The majority of those who hold Certificates are Catholic/Anglican (55.6%), followed by the Evangelical/Pentecostals (44.4%), and none of the respondents from Indigenous Zambian Beliefs. Those without any qualifications belong to Evangelical/Pentecostals (83.3%) and Catholic/Anglicans (16.7%). Additionally, those without any qualifications are only found in GRZ secondary schools (66.7%) and Private Christian secondary schools (33.3%). Those respondents without qualifications found teaching RE in Private and GRZ secondary schools may be volunteers from churches such as Pastors and Priests or they may be teachers who are trained in other subjects and they are volunteering to teach RE because there are no trained teachers to teach the subject. Those who are found in Private Christian schools may be hired to help since such schools may not be able to afford employing qualified RE teachers.

Table 11. Details on: “the length of RE teaching experience”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-4 years	54	27.8	27.8	27.8
	5-10 years	57	29.4	29.4	57.2
	11-15 years	55	28.4	28.4	85.6
	15-20 years	28	14.4	14.4	100.0
	Total	194	100.0	100.0	

This table shows that 27.8% of respondents have taught RE for 1-4 years, 29.4% have taught for 5-10 years, 28.4% for 11-15 years, and 14.4% for 15-20 years. The data show that the majority of respondents have been teaching RE for 5-10 years in high schools.

5.2.3. The RE teachers' perceptions of the Zambian educational context.

Table 12. Details on: “Zambia is a Christian nation, therefore RE should be based on Christianity”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	95	49.0	49.0	49.0
	Disagree	99	51.0	51.0	100.0
	Total	194	100.0	100.0	

There were different perceptions expressed by the respondents on whether or not RE should be based on Christianity since Zambia is a Christian nation. Forty nine percent of the respondents agreed, 51% were against the idea. The data show that half of the respondents do not agree with teaching RE from a Christian perspective, despite the fact that Zambia is a Christian nation. Comparisons were made between the responses and gender; the results revealed that more women (67.4%) agreed that RE should be based on Christianity than male (32.6%) respondents. This shows that women are more interested in teaching RE from a Christian perspective than male respondents. Further comparisons considered the type of schools in which the respondents taught; they showed that the majority of respondents from GRZ secondary schools (70.7%) disagreed with the idea, compared to 13.1% from the Church/Grant-aided, 11.1% of Private Christian, and 5.1% from Private secular secondary schools. The perceptions of those from Church/Grant aided and Private Christian schools are reflected by the majority of people in the country who are calling for RE to be Christian in nature. The types of secondary schools in which the respondents teach have an influence on the Zambian educational context. The chi-square test revealed the significance of this influence (*chi-square value=12.454, p-value 0.006*). The comparisons with the syllabus used also revealed that the majority of respondents who use syllabus 2046 (93.7%) agreed as compared to those who use 2044 (6.3%). These respondents who use syllabus 2046 have agreed because this syllabus is in line with the declaration of Zambia as a Christian nation. Therefore, they see it as fulfilling such a declaration which is even found in the preamble of the Zambian Constitution (1996).

The syllabus the respondents use has a significant relationship to the respondents' perceptions of the country's educational context. The chi-square shows the significance of these

perceptions (*chi-square value*=15.083, *p-value* 0.000). Comparisons with religious affiliations show that about three quarters of those belonging to the Evangelical/Pentecostal group (77.9%) and a substantial number of those from Catholic/Anglican (20%) agree that RE should be based on Christianity. This perception is expected from those respondents who are mainly Christians and would like to maintain the RE that backs their religious beliefs and values. This is also a wish of many people who are Christians in this country. The religious backgrounds of the respondents have a significant influence on their perceptions of the Zambian educational context in which they teach. The chi-square test confirmed this significance (*chi-square value* =17.278, *p-value* 0.000).

Table 13. Details on: “whether or not all religions in Zambia should be recognized”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	121	62.4	62.7	62.7
	Disagree	72	37.1	37.3	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

This table shows that 62.7% of the respondents agree, 37.3% disagree that all religions in Zambia should be recognised and taught in secondary schools. Comparisons were made between the responses given and gender, it was discovered that the majority of women (73.6%) refused to acknowledge the recognition of all religions in the country as compared to the male (26.4%) respondents. The chi-square test confirms this significance (*chi-square value*=9.381, *p-value* 0.002). This reaction is expected because most of those female respondents involved in the teaching of RE are from Christian backgrounds. Further comparisons show that the majority of respondents who use the syllabus 2046 (93.1%) and a small number of those who teach syllabus 2044 (6.9%) disagreed to the recognition of all religions in the country. Chi-square test showed this significance of the syllabus influence over the respondent’s perceptions (*chi-square value*=7.709, *p-value* 0.005). The respondents who use syllabus 2046, are mainly Christians and the syllabus is Christian-centred, as a result they are reluctant to have non-Christian religions be recognised in a syllabus that is Christian. The syllabus itself seems to support their views.

Table 14. Details on: “current Zambian situation is inclusive of all religious traditions”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	162	83.5	83.5	83.5
	Disagree	32	16.5	16.5	100.0
	Total	194	100.0	100.0	

The table indicates that 83.5% of the respondents agreed that the current Zambian situation is inclusive of all religious traditions, while the 16.5% disagreed. The data show that the majority of respondents are fully aware of the multireligious situation in the country. Comparisons with the respondents teaching experience revealed that mainly those with experience from five (5) years and above, (5 to 10 years (31.5%), 11 to 15 years (29.6%), 15 to 20 years (16.7) agreed that Zambia is inclusive of other religious traditions. While most of those with 1 to 4 years teaching experience (23.2%) disagreed. The perceptions of those with long years of teaching experience (5-20 years) have seen the reality of the steady growth of other religious traditions in secondary schools as compared to those with less teaching experience. The chi-square test revealed the significance over this issue (*chi-square value=16.552, p-value 0.001*). The responses show that the presence of a multireligious situation in Zambia has become known to all religious affiliations, hence their acknowledgement.

Table 15. Details on: “God can be revealed in all religious faiths”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	85	43.8	44.0	44.0
	Disagree	108	55.7	56.0	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

This table shows that 44% of the respondents agreed that God can be revealed in all religions, and 56% disagreed. The data show that the majority of respondents are not in agreement that

God can be revealed in all religions. Comparisons made between the responses and respondents religious affiliations (*chi-square value=32.152, p-value 0.000*) and teaching experience (*chi-square value=15.561, p-value 0.001*) revealed that the majority of those who disagreed are from Evangelical/Pentecostal (80.6%), a few from the Catholic/Anglican (17.6%), and an insignificant number from Indigenous Zambian Beliefs (1.9%). On the other hand, nearly half of those who agreed were from the Catholic/Anglican group (49.4%), with some from the Evangelical/Pentecostal group (41.2%). The majority of those with Indigenous Zambian Beliefs (80%) agreed. It is expected that the majority of respondents from Christian circles, in particular the Evangelical/Pentecostal group, would reject the idea of God's revelation in all religions because they believe in the Bible truth that God can only be revealed through Christianity and not through any other religion. The overwhelming responses from the respondents from Indigenous Zambian Beliefs confirm their belief that God can universally be revealed in their religion which is contrary to the Bible.

Table 16. Details on: “the best title to reflect the current multireligious faiths”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christian Religious Education	18	9.3	9.3	9.3
	Bible Knowledge	28	14.4	14.4	23.7
	Religious Education	107	55.2	55.2	78.9
	Moral and Spiritual Education	41	21.1	21.1	100.0
	Total	194	100.0	100.0	

For the title that may best reflect the kind of RE to cater for the multireligious faiths, 55.2% chose Religious Education (RE), 21.1% chose Moral and Spiritual Education (MSE), 14.4% chose Bible Knowledge (BK), and 9.3% of the respondents chose Christian Religious Education (CRE). The data show that most of the respondents prefer the title of RE for multireligious secondary schools. When comparisons were made between the responses and the syllabus used, it was revealed that those teaching 2046 chose RE (50.3%) as their first choice, followed by the MSE (23%), BK (16.1%), and CRE (10.6%). The majority of those using 2044 chose RE (78.8%) as their first choice, followed by MSE (12.1%), BK (6.1%), and CRE (3%). Comparisons were made between the responses and the personal variables found

in section A of the questionnaire, and except for one syllabus variable (*chi-square value*=9.159, *p-value* =0.016), the chi square results for other variables were not significant. This is an indication that despite the differences of syllabus and religious affiliation, the perception of which title for RE best reflects the current Zambian educational context was the same among all respondents.

Respondents' views as to which is the best title for RE that will reflect the current multireligious Zambian situation were as follows:

Religious Education (55.2%).

Reasons given were as follows:

- It tends to reflect all religions and is non-discriminatory.
- It tends to reflect an academic and not a confessional exercise.
- If RE is to be educational in nature then the title of RE should be the best.
- The title of RE is based on *Educating Our Future* recommendations on the current educational requirements in Zambia.
- It deals with religions in education. Therefore, the title clearly shows that the educational aspect of religion is what matters most in schools. Hence, the study of religions in school should be educational.
- It will foster the ideals and objectives of a multireligious approach in the teaching of RE.
- It will pursue the exploration of various religious traditions without arguing from the belief-presumptions of any particular religion as obvious points of departure.

Moral and Spiritual Education (21.1%).

Reasons given:

- RE should be concerned with morality and spirituality from God's word if we are to have responsible citizens.

- Morality is the fibre of the nation. Once morality and spirituality are well girded among young people, we will have a strong nation.
- It helps to inculcate discipline in pupils.
- It helps to correct the moral behaviour of pupils and no nation can exist without placing emphasis on morality and still remain a healthy one.

Bible Knowledge (14.4%).

Reasons submitted:

- Zambia is a Christian nation; therefore our children must have knowledge of the Bible.
- RE must be based on Bible knowledge because the Bible is the only truth to affect the lives of pupils.
- RE must be Bible-based because there are many Christians and other religions in the country are insignificant.

Christian Religious Education (9.3%).

Responses given:

- Christianity is the foundation of Zambia; therefore RE must be Christian.
- The current RE is based on Christian Religious Education, so we must continue using it in the same way.
- Christianity cannot be taught with opponents from non-Christian religions like Islam, Hinduism or Zambia Indigenous Beliefs.
- Teachers will be well positioned to defend the Christian faith against any false religious teachings.

No religion at all (1.5%).

- To avoid any bias to any religion, let it be practised outside school premises.

Pupils' religions (1.0%).

- No response given.

Table 17. Details on: “where else should religion be applied”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Morning devotions	10	5.2	5.2	5.2
	School Assemblies	96	49.5	49.5	54.6
	Small groups by faiths	82	42.3	42.3	96.9
	Other	6	3.1	3.1	100.0
	Total	194	100.0	100.0	

This table shows that 5.2% of the respondents expected that without being taught in class, RE can be practiced during morning devotions, 49.5% pointed to school assemblies, 42.3% pointed to small groups according to pupils’ religious faiths, and 3.1% pointed to places other than the school premises. The data show that nearly half of respondents prefer religion to be practiced during school assemblies and not in classes.

The respondents gave different views concerning the place other than the classroom where religion should be practiced:

During school assemblies (49.5%).

- God loves every pupil, therefore, it is important to start a day with the word of God to guide pupils in their spiritual lives as they study.
- This is the only chance to preach to all pupils at the same time and ground them in God’s word since teachers are not allowed to do so in classes.
- It is a time to ground pupils in Christian faith.
- It is a place to ground pupils in good morals and help them be good citizens.

In small groups according to pupils’ faiths (42.3%).

- Pupils will enjoy the freedom of worship given to them by the Zambian Constitution.
- To be fair and satisfy all pupils religious needs.
- To be inclusive of all pupils’ religious faiths as directed by the *Educating Our Future* manual policy.

During morning devotions (5.2%).

- To remind pupils of Christian values at all times.
- To unite all pupils in the Christian faith since this is the only true faith.

Other (3.1%).

- Religion must be practised outside the school premises.
- If religion is practised in schools it will confuse the pupils as they learn many different religions at one time.

Table 18. Details on: “which religion should be taught in Zambian secondary schools”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Teachers Religion	44	22.7	22.7	22.7
	No religion at all	3	1.5	1.5	24.2
	All religions	145	74.7	74.7	99.0
	Pupils' Religions	2	1.0	1.0	100.0
	Total	194	100.0	100.0	

The responses as to which religion should be taught in Zambian schools shows that 74.7% want all religions to be taught, 22.7% of respondents want the teachers' religions, 1.5% said no religion should be taught in schools, and 1.0% want pupils' religions to be taught. The data show that the majority of the respondents want to see that all religions in the country are taught in Zambian secondary schools.

The following responses were given by respondents for their choices:

All religions (74%).

- Zambia is inclusive of all religions, therefore the RE syllabus must include all religions.
- To be fair to all pupils and avoid discrimination toward anyone's religious affiliation.

- To expose all pupils to every religion in the country and to equip them for a multireligious situation.
- All stakeholders in the country must own RE.

Teachers' religions (22.7%).

- Teachers are guardians of the Christian faith.
- They are mature in godly things and can be good models in demonstrating good behaviour, respect, and morality to pupils.
- They are responsible to handle God's word and to impart it to pupils.

No religion at all (1.5%).

- To avoid any bias to any religion, let it be practised outside the school premises.

Pupils' religions (1.0%).

- No response given.

5.2.4. RE teachers' perceptions of the RE aims.

Table 19. Details on: "RE aims promote pupils' growth and commitment to the Christian faith"

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	160	82.5	83.8	83.8
	Disagree	31	16.0	16.2	100.0
	Total	191	98.5	100.0	
Missing	NA	3	1.5		
Total		194	100.0		

Respondents were asked whether or not the current RE aims promote pupils' spiritual growth and bring about their commitment to Christian faith. Eighty four percent of respondents agreed, and 16% disagreed. The data show that the majority of respondents perceive the current aims as promoting pupils spiritual growth and inducing their commitment to Christian faith. Comparisons were made among the responses made and type of secondary schools, the

syllabus, and religious affiliations. It was revealed that the respondents from different schools had different perceptions over the issue, for example, those who agreed that RE aims promote pupils growth and commitment to the Christian faith were from GRZ (71.9%), Private Christian (20.6%), Private secular (5%) and Church/Grant-aided (2.5%), while the majority of those from the Church/Grant-aided schools (93.5%) disagreed. The type of secondary school in which the respondents teach has a significant influence on how RE aims are perceived. The chi-square test revealed the significance of this relationship (*chi-square value*=41.276, *p-value*=0.000). The perceptions of those who do not agree are influenced by syllabus 2044 which is more pupil than Bible centred. The respondents who use these two syllabuses confirm this, for example, those who use 2046 (88.8%) agreed that it is Bible-centred as compared to those who use 2044 (11.3%). The chi-square results are: *chi-square value* 25.059, *p-value*=0.000. In addition, the difference in perceptions is due to how the RE aims in the two syllabuses are developed. The aims found in syllabus 2046 are more Bible focused as compared to those found in syllabus 2044 which are more pupil focused. Also, comparisons with religious affiliations revealed that the majority who agreed that the RE aims in syllabus 2046 are more Bible focused were from the Evangelical/Pentecostal group (70.6%) as compared to the Catholic/Anglican (24.4%) and Indigenous Zambian Beliefs (5%) who use the same syllabus. The chi square tests were significant (*chi-square value*=23.886, *p-value*=0.000). This indicates that the responses were influenced by the respondents' religious beliefs.

Table 20. Details on: “RE aims to impart religious knowledge and understanding of different religious faiths”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	94	48.5	48.5	48.5
	Disagree	100	51.5	51.5	100.0
	Total	194	100.0	100.0	

The table shows that 48.5% of respondents agreed that the current RE aims impart knowledge and understanding of the Christian faith. Whereas 51.5% disagreed. The data show that most of the respondents do not agree that the RE aims impart religious knowledge and understanding of various religious faiths. Comparisons made between the responses and

religious affiliations revealed that most of those who belong to the Evangelical Pentecostal group (74%) disagreed that the current RE aims impart knowledge and understanding of different religious faiths as compared to the Catholic/Anglican (18%) and the Indigenous Zambian Beliefs (8%). The chi-square results are significant (*chi-square value*=18.760, *p-value*=0.000). This shows that the religious affiliation has a bearing on the responses given by the respondents. Further comparisons with the teaching experience, revealed that most of those who taught from 1 to 10 years (1-4 years-42.2%, 5-10 years-35.1%) agreed, while those from 11 to 20 years (11-15 years-43%, 15-20 years-19%) disagreed (*chi-square value*=34.831, *p-value*=0.000). The longer the teaching years of experience, the better their perceptions are of the RE aims being used in teaching RE in schools.

Table 21. Details on: “RE aims to lead pupils to salvation found in Jesus Christ”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	154	79.4	79.8	79.8
	Disagree	39	20.1	20.2	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

Respondents were surveyed to find out their perceptions of whether or not the current RE aims lead pupils to salvation found in Jesus Christ. Eighty percent agreed, and 20% disagreed. The data show that the majority of respondents agreed that the RE aims lead pupils to come to Christian salvation. Comparisons made between the responses and religious affiliations as well as the syllabus used revealed that the majority of those who use syllabus 2046 (89%) agreed that the current RE aims lead pupils to salvation found in Jesus Christ as compared to those who use syllabus 2044 (11%). Syllabus 2046 is more Christian focused than 2044. Hence, the respondents different perceptions of the two syllabuses (chi-square results are: *chi-square value*=19.741, *p-value*=0.000). Also their perceptions seem to be influenced by their religious affiliations (*chi-square value*=17.769, *p-value*=0.000), for example, the majority of the respondents from the Evangelical/Pentecostal group (70.1%) agreed that the current RE aims lead pupils to salvation found in Jesus Christ as compared to the Catholic/Anglicans (24%) and Indigenous Zambian Beliefs (5.8%). On the other hand,

most of those who disagreed were from Catholic/Anglican (59%), followed by a substantial number of the Evangelical/Pentecostals (38.5%) and Zambia Indigenous Beliefs (2.5%).

Table 22. Details on: “RE aims to impart Bible knowledge to pupils”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	183	94.3	94.3	94.3
	Disagree	11	5.7	5.7	100.0
	Total	194	100.0	100.0	

Ninety four percent of the respondents agreed that the current RE aims tend to impart Bible knowledge to pupils, and 6% disagreed. The data unanimously showed that the majority of respondents perceive the RE aims as imparting Bible knowledge to pupils in high schools. Comparisons made with the syllabuses used revealed that the majority of those who agreed that the current RE aims impart Bible knowledge to pupils were using syllabus 2046 (85.2%) as compared to those who were using syllabus 2044 (14.8%). The chi-square tests showed the significant relationship between the responses and the syllabus taught (*chi-square value=11.638, p-value=0.001*).

Table 23. Details on: “RE aims develop pupils’ abilities to make reasoned and informed judgments about religious issues”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	88	45.4	45.8	45.8
	Disagree	104	53.6	54.2	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

This table shows that 45.8% of the respondents agreed that the RE aims help pupils to develop abilities to make reasoned and informed judgments about religious issues. On the contrary, 54.2% disagreed. The data show that the most of the respondents do not agree that the current

RE aims promote the development of pupils' abilities to make reasoned and informed judgments about religious issues.

Table 24. Details on: “the current RE aims promote equal coverage of all major religions”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	37	19.1	19.1	19.1
	No	157	80.9	80.9	100.0
	Total	194	100.0	100.0	

Respondents were surveyed to find out whether or not the current RE aims promote equal coverage of all major religions in secondary schools. Nineteen percent of the respondents agreed, 81% disagreed. The majority of respondents do not agree that the current RE aims promote equal coverage among all major religious groups in the country.

Those who disagreed (81%) gave the following reasons:

- They are more focused on Christian beliefs and values than any other religion.
- They are not in line with *Educating Our Future* recommendations of equal coverage of all major religious faiths in the country.
- They are catechism oriented.
- They are narrowly focused on a single religious faith (Christianity).

However, those who agreed (19%) submitted the following:

- Other religions are included to a certain extent though not in as much detail as Christianity.
- They aim at evangelising all pupils to the Christian faith regardless of their religious backgrounds.

Concerning the respondents overall professional comments/recommendations on the current RE aims based on the syllabus they use, the following were submitted.

- RE aims must be inclusive in multireligious schools.
- RE aims must be broad in nature to embrace all religious beliefs and values.
- RE aims in a Christian nation must be focused on Christian beliefs and values.
- Change the RE aims from single to a multireligious focus.
- Let RE aims be “educational” rather than “faith” oriented.
- Make RE aims focus on moral aspects of a pupil rather than to be exam-centred.
- Make RE aims that seek to create a pupil’s capacity to understand and think about religious issues.
- Let RE aims be focused on the current issues affecting the pupil, for example, HIV/AIDS, politics, economics, gender, and religion.

5.2.5. The RE teachers’ perceptions of RE content.

Table 25. Details on: “current RE content provokes pupils to critical thinking in their learning”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	69	35.6	35.9	35.9
	Disagree	123	63.4	64.1	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

This table shows that 35.9% of respondents agreed, and 64.1% disagreed that the current RE content provokes pupils to critical thinking in their learning. The data show that nearly two thirds of respondents do not agree that the current RE content provokes pupils’ critical thinking. Comparisons made between the responses and religious affiliations revealed that most of the respondents who disagreed that the current RE content provokes pupils to critical thinking in their learning were from Evangelical/Pentecostal (68.3%) as compared to those from Catholic/Anglican groups (25.2%) and Indigenous Zambian Beliefs (6.5%). Respondents’ religious affiliations have a bearing on the responses given (*chi-square value*=8.272, *p-value*=0.016). Also comparing with the respondents’ teaching experience revealed that those with more teaching experience of 11-15 years (36.6%) disagreed that the current RE content provokes pupils to critical thinking in their learning as compared to those

with 1-10 years (1-4 years-20.3%, 5-10 years-26%) (*chi-square value=16.721, p-value=0.001*). The more teaching experience the respondents have, the better their assessment of the RE content and its outcome on the pupil's behaviour.

Table 26. Details on: “current RE content motivates pupils to show interest and openness to other religious beliefs and values”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	69	35.6	35.6	35.6
	Disagree	125	64.4	64.4	100.0
	Total	194	100.0	100.0	

This table shows that 35.6% of the respondents agreed, and 64.4% disagreed that the current RE content motivates pupils to show interest and openness to the beliefs and values of other religions. Nearly two-thirds of respondents do not perceive the current RE content motivating pupils to be open to the beliefs and values of other religions. Comparisons made with religious affiliations revealed that the responses were influenced by the respondents' religious affiliations, for example, the majority of those who belong to the Evangelical/Pentecostal group (70.4%) disagreed that the current RE content motivates pupils to show interest and openness to other religious beliefs and values as compared to the Catholic/Anglican (22.4%) and the Indigenous Zambian Beliefs groups (7.2%). The chi-square results showed some significance on this issue (*chi-square value=14.708, p-value=0.001*). Further comparisons with teaching experience revealed that the majority of those who disagreed have taught for 11-15 years (36.8%) as compared to those who have taught for only 1-4 years (18.4%). The chi-square results are significant (*chi-square value=21.683, p-value=0.000*). The longer the respondents' teaching experiences the better their perceptions of RE content and its effect on their pupils.

Table 27. Details on: “current RE content enhances pupils’ growth in their Christian faith”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	159	82.0	82.8	82.8
	Disagree	33	17.0	17.2	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

Concerning the RE content enhancing pupils’ growth in their Christian faith, 82.8% agreed, while 17.2% disagreed. The majority of the respondents agreed that the current RE content enhances pupils’ growth in their faith. Comparisons made with religious affiliations revealed that the two-thirds of those who agreed were from the Evangelical/Pentecostal group (69.8%) as compared to those from the Catholic/Anglican (24.5%) and Indigenous Zambian Beliefs groups (5.7%). On the other hand, the majority of those who disagreed that the current RE content enhances pupils’ growth in their Christian faith were from the Catholic/Anglicans (64%) as compared to the Evangelical/Pentecostals (33%) and Indigenous Zambian Beliefs (3%). Further comparisons with the syllabuses used revealed that those who use syllabus 2046 (88.8%) agreed that the current RE content enhances pupils’ growth in their Christian faith as compared to those who use syllabus 2044 (11.2%). The chi-square tests for religious affiliations (*chi-square value=19.461, p-value=0.000*) and syllabus (*chi-square value=17.831, p-value=0.000*) show the significant relationship of the responses. Since the respondents from the Evangelical/Pentecostal group were the designers of syllabus 2046, they have confirmed the purpose of this syllabus and the aim for which it was produced, that is, to enhance pupils’ growth in their Christian faith.

Table 28. Details on: “current RE content encourages pupils to mix freely with others from different religious faiths”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	75	38.7	38.7	38.7
	Disagree	119	61.3	61.3	100.0
	Total	194	100.0	100.0	

This table shows that 38.7% of respondents agreed, and 61.3% disagreed that the current RE content encourages pupils of different religious backgrounds to mix freely in RE classrooms. The data reveal that the majority's perception is that the RE current content does not encourage pupils of different faiths to mix freely with each other in RE classes. Comparisons made between the responses and religious affiliations reveal that the majority of those who disagreed that the current RE content encourages pupils to mix freely mix with pupils from other religious faiths were from Evangelical/Pentecostals (68.1%) as compared to Catholic/Anglicans (24.4%) and Indigenous Zambian Beliefs (7.6%). The chi-square tests reveal that there is a relationship between the responses of those who disagreed and their religious affiliations (*chi-square value*=9.419, *p-value*=0.009). Further comparisons with the respondents' professional experience reveal that those who have taught for more than 5 years (5-10 years-26.1%, 11-15 years- 37%) disagreed that the current RE content encourages pupils to mix freely with pupils from other religious faiths, as compared to those who have just taught from 1 to 4 years (19%). The chi-square results are significant (*chi-square value*=19.445, *p-value*=0.000). Those with long teaching experience have a better observation of their pupils' relationships with each other in RE classrooms as compared to those with a few years of experience.

Table 29. Details on: “current RE content is Bible-centred

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	162	83.5	83.5	83.5
	Disagree	32	16.5	16.5	100.0
	Total	194	100.0	100.0	

This table shows that 83.5% of respondents agreed that the current RE content is Bible-centred, 16.5% disagreed with this perception. The majority of respondents overwhelmingly agreed that the current RE content is Bible-centred. Comparisons were made between the responses and the two syllabuses to see which one was more Bible-centred. It was revealed that the syllabus 2046 was more Bible-centred (87%) than syllabus 2044 (13%). The chi-square test revealed the significance of this relationship (*chi-square value*=11.396, *p-value*=0.001). Further comparisons with the type of secondary school in which the respondents teach revealed that the majority of those who teach in GRZ secondary schools

(70.1%) and Private Christian (19.8%) agreed that the current RE content is Bible-centred as compared to those in Private secular (5.6%) and Church/Grant-aided (4.3%). The chi-square results are: *chi-square value=19.346, p-value=0.000*).

Table 30. Details on: “the Bible, Veda, and Qur’an scriptures are all God’s revelation to humans”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	67	34.5	35.1	35.1
	Disagree	124	63.9	64.9	100.0
	Total	191	98.5	100.0	
Missing	NA	3	1.5		
Total		194	100.0		

Concerning whether the Bible, Veda, and Qur’an are all God’s revelation to humans, 35.1% of the respondents agreed, and 64.9% disagreed. The data show that two-thirds of respondents do not agree that God can be revealed in all scriptures. Comparisons made between the responses and the religious affiliations revealed that the majority of those who disagreed were from Evangelical/Pentecostal (79.8%) as compared to the Catholic/Anglican (17.7%) and Indigenous Zambian Beliefs (2.5%) backgrounds. Those who agreed that the Bible, Veda, and Qur’an are all God’s revelation to humans were mainly from Catholic/Anglican (55.2%), a substantial number from Evangelical/Pentecostal (34.3%) and nearly all those who belong to Indigenous Zambian Beliefs (10.5%) (*chi-square value=39.242, p-value=0.000*). This is evident that the majority of those respondents who disagreed were the Evangelical/Pentecostal group which believes in the Bible truth that God’s revelation is through the biblical scriptures alone and not in any other.

Table 31. Details on: “the current RE content includes beliefs, practices, and values of all religions in Zambia”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	126	64.9	64.9	64.9
	Disagree	68	35.1	35.1	100.0
	Total	194	100.0	100.0	

Concerning the issue of RE content, whether or not, it includes beliefs, practices and values of all religions in Zambia, 64.9% agreed, and 35.1% disagreed. The data show that two-thirds of respondents agreed that the RE content includes beliefs, practices, and values of all religions in Zambia. Comparisons made between the responses and religious affiliations revealed that most of those who agreed that the current RE content includes beliefs, practices, and values of all religions were the respondents from the Evangelical/Pentecostals (72.2%), as compared those from Catholic/Anglican (23%) and the Indigenous Zambian Beliefs (4.8%). Further comparisons with the syllabus used revealed that those who use syllabus 2046 (88.1%) agreed that the current RE content includes beliefs, practices, and values of all religions as compared to those who use syllabus 2044 (18.9) (*chi-square value*=6.638, *p-value*=0.010).

While some of the respondents disagreed that the current content does not include all religious beliefs and values, the researcher concurs with those who agreed that the current RE content includes all religious traditions (*chi-square value*=12.638, *p-value*=0.002). The only argument lies on the equal coverage and emphasis of the content of all major religious traditions in the current RE syllabuses. This seems to be the main contention of the matter in the teaching of RE in the current Zambian multireligious situation.

Table 32. Details on: “RE content meets the needs of the multireligious situation in Zambia”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	41	21.1	21.1	21.1
	No	153	78.9	78.9	100.0
	Total	194	100.0	100.0	

The perception of whether or not the current RE content meets the needs of the multireligious situation in Zambia, 21.1% of respondents agreed, while 78.9% disagreed with this view. The data show that the majority of respondents do not agree that the current RE content meets the needs of the multireligious situation in Zambia for the following reasons:

- Though non-Christian religions are included they are shallowly dealt with in terms of their beliefs and values. The content leans heavily towards Christianity.
- The content has a tendency to induce non-Christian pupils to Christian faith
- It does not encourage pupils to think beyond their own religious beliefs and values.
- It reflects Evangelical and Catholic dogmas.
- It is not in line with the *Educating Our Future* policy manual document which advocates equal treatment of all religions in the country.

However, those respondents who agreed gave the following reasons:

- It does because it helps to lead all pupils to Christ and promotes spiritual growth of those who become Christians. The goal is to evangelise all pupils to become believers according to the Great Commandment (Matthew 28:19).

Concerning the question of what in particular was helpful in the current RE content. The respondents submitted the following:

- Biblical passages in both syllabuses.
- Easy for pupils to learn for exams (2046).
- Easy to teach because of its systematic layout (2046).
- Some cultural issues, such as marriage and death practices are well dealt with (2044).
- Some topics on the “Present situation dimension” are relevant (2044).
- Pupil-centred (2044).

Concerning what in particular was not helpful in the current RE content; the respondents had this to say:

- Its exclusive stance on non-Christian religions (2044/2046).
- Its inclusive of non-Christian religions has made the syllabus to be syncretistic, therefore, the RE teachers who belong to the Christian background are not comfortable with this arrangement (2046).
- Christian doctrine thrust (mainly 2046).
- Its bias towards Christianity at the expense of other religions (2044//2046).

- Some of the content has become outdated to the current situation in Zambia (2044/2046). For example, irrelevant topics such as Zambian Humanism are no longer required (2046).
- Its spiritual superiority over other religions (2046).
- Its confessional outlook (2044/2046).
- A transplant of Ugandan syllabus into Zambian society makes it irrelevant (2044)
- Its memorisation focus (mainly 2046).
- Teacher-centred (2046).
- Exam-focused (2044/2046).

5.2.6. RE teachers' perceptions of RE teaching methods.

Table 33. Details on: “RE teaching methods should provoke pupils to think critically”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	183	94.3	94.3	94.3
	Disagree	11	5.7	5.7	100.0
	Total	194	100.0	100.0	

Ninety four percent of respondents agreed that RE teaching methods should provoke pupils to think critically, and 6% disagreed. The majority of respondents agreed that RE teaching methods should help pupils to think critically.

Table 34. Details on: “appropriate RE teaching methods are those which induce pupils to Christian commitment”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	96	49.5	49.7	49.7
	Disagree	97	50.0	50.3	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

This table shows that 49.7% of the respondents agreed, and 50.3% disagreed. The data show that there was a split of decision among the respondents over this issue. Comparisons made between the responses given and the syllabus used revealed that the majority of those who agreed that appropriate RE teaching methods are those which induce pupils to Christian commitment were using syllabus 2046 (93.8%) as compared to those who use syllabus 2044 (6.3%). The chi-square tests show this significance value, (*chi-square value*=15.859, *p-value*=0.000). The syllabuses the respondents use influence their perceptions as to the kind of teaching methods they use. Further comparisons with religious affiliations shows that the majority of those who agreed that appropriate RE teaching methods are those which induce pupils to Christian commitment were from the Evangelical/Pentecostal group (83.3%) as compared to the Catholic/Anglicans (14.6%) and Indigenous Zambian Beliefs groups (2.1%). The chi-square test reveals a significant relationship between the responses and religious affiliations (*chi-square value*=33.284, *p-value*=0.000). The respondents' religious affiliations have an influence on the kind of teaching methods they use in teaching RE in secondary schools.

Table 35. Details on: “the relevant RE teaching methods are those which transmit religious knowledge to pupils”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	143	73.7	74.1	74.1
	Disagree	50	25.8	25.9	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

The respondents were asked whether or not relevant RE teaching methods are those which transmit knowledge to pupils, 74.1% agreed, and 25.9% disagreed. The data revealed that the majority of the respondents perceive that relevant RE teaching methods are those which transmit knowledge to pupils. Comparisons were made between the responses made and the syllabus used, it was revealed that the majority of those who agreed that the relevant RE teaching methods were those which transmit knowledge to pupils used syllabus 2046 (88.1%) as compared to those using syllabus 2044 (11.9%). The chi-square results show some

relationship in the responses given and the syllabus taught (*chi-square value=10.571, p-value=0.001*). The nature of syllabus 2046 has an influence on determining the kind of RE teaching methods the respondents use, hence, the respondents' preference for using the transmission methods approach. Also comparisons with religious affiliations revealed that these have an influence on the RE teaching methods the respondents use in their teaching (*chi-square value=18.784, p/value=0.000*).

Table 36. Details on: “RE teaching methods should encourage pupils to discover their own religious beliefs”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	183	94.3	94.3	94.3
	Disagree	11	5.7	5.7	100.0
	Total	194	100.0	100.0	

On whether or not good RE teaching methods were those which encourage pupils to discover their own religious beliefs, 94.3% of the respondents agreed, and 5.7% disagreed. The data show that nearly all the respondents agreed that good RE teaching methods should encourage pupils to engage in discovery learning.

Table 37. Details on: “effective RE teaching methods should lead pupils to creative thinking”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	194	100.0	100.0	100.0

On the perception of whether or not the effective RE teaching methods should lead pupils to creative thinking, 100% of the respondents agreed. The data unanimously show that all respondents believe that the effective RE teaching methods are those which lead pupils to creative thinking.

The respondents' overall professional comments/recommendations about the kind of teaching methods which would be appropriate for Zambian secondary schools were as follows:

- Methods that lead pupils to develop critical thinking and reflection over religious issues.
- Methods that are based on group discussions.
- Lecture methods.
- Role-play methods.
- Discovery methods.
- Question-to-answer methods.
- Field trips.

5.2.7. The RE teachers' perceptions of the RE syllabuses 2044 and 2046.

Table 38. Details on: “the RE syllabus is Bible-oriented in its approach”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	172	88.7	88.7	88.7
	Disagree	22	11.3	11.3	100.0
	Total	194	100.0	100.0	

The issue of whether or not the RE syllabus the respondents use was Bible-oriented in its approach to learning, 88.7% of respondents agreed, and 11.3% disagreed. The majority of the respondents perceive the two RE syllabuses as Bible oriented. Comparisons made between the responses and the syllabuses they use revealed that the majority of those who use syllabus 2046 (86%) agreed that the RE syllabus they use is Bible-oriented in its approach as compared to those who use syllabus 2044 (14%). The chi-square test reveals the relationship (*chi-square value*=10.039, *p-value*=0.002). The perceptions of those who agreed seem to be in line with the current RE syllabuses that were developed by the Christian churches, whose goals were to use them as means of offering Bible knowledge to pupils in schools. Further comparisons with the type of secondary schools in which the respondents teach revealed that the majority of those who agreed that the syllabus they use is Bible-oriented in its approach were from the GRZ secondary schools (70.9%), followed by the Private Christian (19.2%),

and Private secular (5.2%), as compared to those found in Church/Grant-aided secondary schools (4.7%). The chi-square results show the significance of these results (*chi-square value*=22.303, *p-value*=0.000). Since most of those respondents found in Church/Grant-aided schools are from the Catholic/Anglican group and the syllabus they use is more pupil-centred than syllabus 2046 the differences in the perceptions of the two syllabuses are obvious.

Table 39. Details on: “the RE syllabus is relevant to the needs of pupils of all religious faiths”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	51	26.3	26.6	26.6
	Disagree	141	72.7	73.4	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

This table shows that 26.6% of the respondents agreed that the syllabus they use was relevant to the needs of all religious faiths, 73.4% disagreed. The data show that the majority of the respondents perceive the syllabus they use as not relevant to the needs of all major religious faiths in schools. Comparisons made between the responses and the type of secondary school in which the respondents teach showed that the majority of those from the GRZ (84.3%) submitted that the two RE syllabuses are not relevant to the needs of all major religious faiths as compared to those from Private Christian schools (11.8%), and Private secular (3.9%). Notably, those from the Church/Grant aided schools (100%) disagreed that the current RE syllabuses are relevant to the needs of all religious faiths. Since all these schools belong to the Catholic denomination, this confirms that not only syllabus 2046 is not perceived to be relevant to the needs of all major religious faiths, but also syllabus 2044 (*chi-square-value*=8.996, *p-value*=0.29).

Table 40. Details on: “the RE syllabus does not cater for the religious education of pupils from different religious faiths”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	141	72.7	72.7	72.7
	Disagree	53	27.3	27.3	100.0
	Total	194	100.0	100.0	

Seventy three percent of respondents agreed, and 27% disagreed. The data show that the majority of the respondents agreed that the current RE syllabuses do not cater for the religious education of pupils from various religious faiths. Comparisons made between the responses and the syllabuses the respondents use showed that the majority of those who use syllabus 2046 (84.4%) agreed as compared to those who use syllabus 2044 (15.6%).

Table 41. Details on: “RE syllabus is narrow-based rather than broad-based”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	172	88.7	88.7	88.7
	Disagree	22	11.3	11.3	100.0
	Total	194	100.0	100.0	

Eighty nine percent of the respondents agreed, 11% disagreed. The majority of the respondents agreed that the RE syllabuses they use are narrow-based in their approach to the learning of diverse religious issues in the country. Comparisons between the responses and the syllabus used revealed that the majority of those who use 2046 (84.4%) disagreed as compared to those who use syllabus 2044 (4.5%) that the syllabus they use is narrow-based.

Although the current syllabuses are regarded as narrow-based, the majority of the respondents who teach both syllabuses seem to disagree that they are narrow based, especially the majority of those who teach syllabus 2046 and a few from syllabus 2044. What seems to be perceived as narrow-based by some respondents may not be the same with others. The differences may lie in their religious affiliations and the syllabuses they use.

Table 42. Details on: “RE syllabus promotes equal coverage of all religious faiths”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	53	27.3	27.9	27.9
	Disagree	137	70.6	72.1	100.0
	Total	190	97.9	100.0	
Missing	NA	4	2.1		
Total		194	100.0		

This table shows that 27.9% of the respondents agreed, 72.1% disagreed. The data show that the majority of the respondents do not agree that the current RE syllabuses promote equal coverage of all major religious faiths in Zambia. Comparisons made between responses and type of secondary schools in which the respondents teach and the syllabus they use revealed that the majority of respondents who disagreed that the current RE syllabus promote equal coverage of all religious faiths were from the GRZ schools (65.7%) as compared to those from Private Christian (19.7%), Church/Grant-aided (8.8%), and Private secular schools (5.8%). On the other hand, the majority of those who use syllabus 2046 (83.2%) agreed that the current RE syllabuses promote equal coverage of all religious faiths as compared to those who use 2044 (16.8%). For those who use syllabus 2046 and agreed that the syllabus promotes equal coverage of all religions, may perceive it in two ways: first, the beliefs of all major religions are really covered in this syllabus, but the issue is how much of the non-Christian religious material is covered as compared to Christianity. Second, they may perceive it in terms of evangelism, in that the syllabus is Bible-centred and the aim of the Bible is to evangelise pupils regardless of their religious backgrounds.

Respondents were further asked to list *three* of the most important reasons why they were reluctant to respond to the MoE directive to apply the current RE syllabuses using a multireligious approach in Zambian secondary schools. The following reasons were submitted:

For *syllabus 2044*

- Its strong leaning toward Christianity and shallow coverage of non-Christian religions indicates its bias in teaching religious issues on an equitable basis.

- Its monotonous teaching of scriptural (Bible) passages leads to denominational inclination.
- Its confessional outlook tends to influence conversion of pupils to the Christian faith.
- Its doctrinal focus tends to influence the indoctrination of pupils.
- Its insensitivity to non-Christian religions tends to make it dogmatic in its approach to learning.
- Its promotion of biblical spirituality and morality at expense of non-Christian religions makes it one-sided rather than being balanced.
- Its lack of promoting critical thinking leads to rote learning.
- A foreign syllabus transplanted to Zambia makes it irrelevant in teaching the real issues found in a Zambian situation.
- It is Christian “faith” oriented, hence it is difficult to apply educational principles
- It is exam-oriented, hence it makes it difficult to teach life skills.
- It is content-oriented rather than process-centred which easily leads to memorisation of content by pupils.
- It lacks a clear-cut methodology between teaching and preaching as far as the teaching of RE as a subject is concerned.

For syllabus 2046

- Its exclusive stance over non-Christian religions makes it hard for non-Christian RE teachers to teach the subject effectively.
- The mixture of Christianity and non-Christian religions makes the syllabus syncretistic and leads to compromise of the Christian faith. Hence Christian RE teachers find it difficult to teach it with neutrality.
- Lack of enough training by Teacher Training Colleges to equip teacher trainees to handle comparative religions.
- Its catechetical approach tends to transmit ultimate biblical truth, hence it makes non-Christian pupils develop negative attitude toward the learning of RE.
- Its doctrinal thrust tends to influence Christian RE teachers to use RE as a subject for conversion purposes.
- Its teacher-centredness easily tends to influence RE teachers to indoctrinate pupils.

- Its pre-packed material for memorisation makes it hard for pupils to develop independent thinking over the content they are learning.
- Its denominational approach results in RE becoming an extension of church work in schools.
- Its approach to understanding religious issues from a Western viewpoint makes it hard for pupils to learn and understand religious concepts from an African perspective.
- Non-Christians beliefs and values are explored with a view to marginalize them in the syllabus; hence it tends to offend RE teachers who may not belong to Christianity.
- Lack of intellectual challenge leads to parochial learning.
- Lack of enough RE textbooks for pupils forces them to develop a dependency syndrome by relying on teachers' notes alone.
- Its exam-oriented learning makes it hard to help pupils to be practical in their learning of religious issues.

Table 43. Details on: “who should design and implement the RE syllabus for Zambian secondary schools”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Churches	3	1.5	1.5	1.5
	Ministry of Education	99	51.0	51.0	52.6
	Both	88	45.4	45.4	97.9
	Other	4	2.1	2.1	100.0
	Total	194	100.0	100.0	

On who should design and implement the RE syllabus for Zambian schools, 51% wanted it to be done by the Ministry of Education (MoE), 45.4% wanted it to be done by both the churches and MoE, 2.1% to be done by other, and 1.5% of the respondents wanted the Churches to do it. The data show that the majority of respondents would like the Ministry of Education to design and implement the RE syllabus for Zambian secondary schools.

The respondents made the following recommendations:

Ministry of Education (51%).

- It has people who are highly skilled in the methodologies and nitty gritty of the subject of their specialisations.
- It is the custodian of all educational curricula in Zambia.
- It will help in the implementation of *Educating Our Future* policies on education in Zambia.
- It will help in avoiding the indoctrination of pupils by churches.
- It will discourage creating churches within schools.

Both churches and Ministry of Education (45.4%).

- Both are stakeholders of RE, therefore, they must be involved in the design and implementation of the RE syllabus.
- Since pupils are both the products of churches and schools, churches and the Ministry of Education must participate in the decision making of designing and implementing the RE syllabus.

Other (2.1%).

- Let the RE teachers design and implement the RE syllabus because they are the ones who teach the subject and they know their pupils' needs.

Churches (1.5%).

- Responsible for all religious matters in the country.

5.2.8. The RE teachers' perceptions of their pupils.

Table 44. Details on: “pupils should be recipients of RE content”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	114	58.8	59.4	59.4
	Disagree	78	40.2	40.6	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

This table shows that 59.4% of the respondents agreed, 40.6% disagreed. Most of the respondents agreed that pupils should be the recipients of RE content taught in class. Comparisons between the responses given and the type of secondary schools in which the respondents teach revealed that the majority of those from the GRZ secondary schools (75%) and a substantial number of those from Private Christian (16.7%) agreed that pupils are recipients of RE content as compared to those from the Private secular (5.3%) and Church/Grant aided secondary schools (2.6%). The chi-square test shows the result of this relationship (*chi-square value*=10.933, *p-value*=0.012). The type of secondary schools in which the respondents teach has an influence on the perceptions of their pupils. Further comparisons with the syllabus used reveals that the majority of those who use syllabus 2046 (90.4%) agreed that pupils are recipients of RE content as compared to those who use syllabus 2044 (9.6%). The chi-square test reveals these results, *chi-square value*=9.950, *p-value*=0.002). The kind of the syllabus the respondents use influences the RE teachers' perceptions on how they teach their pupils.

Table 45. Details on: “pupils should have expression of freedom of learning”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	152	78.4	78.4	78.4
	Disagree	42	21.6	21.6	100.0
	Total	194	100.0	100.0	

Seventy eight percent of the respondents agreed, and 22% disagreed. The data show that the majority of the respondents agreed that pupils should be allowed freedom of expression in their learning. Comparisons made between the responses given and the religious affiliations reveal that the majority of those respondents who disagreed that pupils should have expression of freedom of learning were from Evangelical/Pentecostal (95.2%) as compared to those from Catholic/Anglican (4.8%). Almost all those who belong to Indigenous Zambian Beliefs (100%) agreed (*chi-square value=23.469, p-value=0.000*). The respondents' religious affiliations influence their perceptions of allowing their pupils to express freedom of learning.

Table 46. Details on: “helping pupils to be committed to the Christian faith”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	99	51.0	51.3	51.3
	Disagree	94	48.5	48.7	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

Fifty one percent of the respondents agreed, 49% disagreed. About half of respondents agreed that pupils should be helped to be committed to the Christian faith in RE classes. The other half disagreed. Comparisons made between the responses made and religious affiliations as well as the syllabus used reveal that three-quarters of respondents from Evangelical/Pentecostal (77.8%) agreed that pupils should be helped to be committed to Christian faith as compared to the Catholic/Anglicans (21.2%) and Indigenous Zambian Beliefs (1%). The chi-square test reveals the significance of this relationship (*chi-square value=19.497, p-value=0.000*). The religious affiliations have a significant influence on what the pupils are expected to become as a result of the RE teaching they receive. In this case, the majority of the respondents from the Evangelical/Pentecostal, in particular, would like to see that pupils are committed to the Christian faith as a result of their RE learning. Further comparisons with the syllabus show that the majority of those who use syllabus 2046 (91.9%) agreed that pupils should be helped to be committed to Christian faith as compared to those who teach 2044 (8.1%) (*chi-square value=11.661, p-value=0.001*). Since the majority of respondents in secondary schools are Christians their perceptions of RE is that of helping

pupils to be committed to the Christian faith. This is also the inclination of the current RE syllabuses.

Table 47. Details on: “pupils should manifest innovativeness, problem-solving skills, ability for self-motivation, and self sustenance”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	182	93.8	93.8	93.8
	Disagree	12	6.2	6.2	100.0
	Total	194	100.0	100.0	

Ninety four percent of the respondents agreed, and 6% disagreed. The data show that the majority of the respondents agreed that pupils taking RE lessons should be able to manifest innovativeness, problem-solving skills, and ability for self-motivation, and self-sustenance in their lives.

The respondents were further asked about how they should treat a pupil from a different faith than theirs. The following responses were submitted:

- Treat him/her with respect and tolerance (2044/2046).
- Treat him/her like any other pupil in class by giving him/her freedom of expression (2044/2046).
- Help lead a non-Christian pupil to salvation in Christ (mainly from 2046 syllabus).
- Help non-Christian pupils to know biblical truth (2044/2046).
- Disciple the pupils to Christian maturity (2046).

5.2.9. Perceptions of the role of an RE teacher in multireligious secondary schools.

Table 48. Details on: “should RE teachers guide pupils to Christian faith”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	109	56.2	56.5	56.5
	Disagree	84	43.3	43.5	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

This table shows that 56.5% of the respondents agreed, 43.5% disagreed. Most of the respondents agreed that an RE teacher should guide pupils in Christian faith. Comparisons were made between responses and religious affiliations as well as the syllabus used. It was revealed that those who agreed that the RE teachers should guide pupils to Christian faith were using syllabus 2046 (89.9%) as compared to those who were using syllabus 2044 (10.1%). The chi-square test shows significance in these results (*chi-square value*=8.674, *p-value*=0.003). The majority of the responses appear to have been influenced by the syllabus the respondents use. In general, both syllabuses are perceived as teacher-centred, as a result, the teachers can decide what role to apply in their teaching. In this case, the majority of RE teachers being Christians, they tend to easily influence pupils to their religious faith. The comparisons further revealed that nearly three quarters of those who agreed that RE teachers should guide pupils to Christian faith belong to the Evangelical/Pentecostal group (77.1%) as compared to those from the Catholic/Anglican (22.%) and Indigenous Zambian Beliefs groups (0.9%) (*chi-square value*=22.401, *p-value*=0.000). The responses have been influenced by respondents' religious affiliations where RE teachers feel their role is to guide pupils to Christian faith.

Table 49. Details on: “RE teachers should give freedom of learning to pupils over religious issues”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	143	73.7	73.7	73.7
	Disagree	51	26.3	26.3	100.0
	Total	194	100.0	100.0	

Seventy four percent of respondents agreed, 26% disagreed. The majority of respondents agreed that pupils should be given freedom of learning over religious issues learnt in the RE classroom. Comparisons were made to see which respondents disagreed; it was revealed that the majority of those who use syllabus 2046 (96.1%) disagreed that RE teachers should give freedom of learning to pupils over religious issues as compared to those who use syllabus 2044 (3.9%). The chi-square results shows some significance between the responses and the syllabus used (*chi-square value*=8.396, *p-value*=0.004). The nature of the current RE syllabuses, which are Christian-centred, have an influence on the role of those RE teachers who use them. Additional comparisons between the respondents who disagreed and religious affiliations revealed that the majority were from the Evangelical/Pentecostal group (90.2%) as compared to those from the Catholic/Anglican (7.8%) and the Indigenous Zambian Beliefs groups (2%). The chi-square results are: *chi-square value*=21.459, *p-value*=0.000). The respondents’ religious affiliations have a bearing on the role they play in whether or not to give freedom of learning to pupils in RE classrooms.

Table 50. Details on: “RE teachers should adhere to the Ministry of Education (MoE) teaching requirements”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	183	94.3	94.8	94.8
	Disagree	10	5.2	5.2	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

This table shows that 94.8% of the respondents agreed, 5.2% disagreed. The data show that the majority of respondents agreed that RE teachers should adhere to the MoE teaching requirements.

Table 51. Details on: “RE teachers should be guardians of pupils in matters of the Christian faith”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	124	63.9	64.2	64.2
	Disagree	69	35.6	35.8	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

This table shows that 64.2% of the respondents agreed, 35.8% disagreed. Nearly two thirds of respondents agreed that RE teachers should be guardians of pupils in matters of the Christian faith. Comparisons with religious affiliations revealed that among those who agreed that RE teachers are guardians of pupils in matters of Christian faith were from the Evangelical/Pentecostals (71%) as compared to the Catholic/Anglicans (25.8%) and Indigenous Zambian Beliefs (3.2%). The chi-square shows the following results: *chi-square value=9.551, p-value=0.008*). The respondents who agreed are confirming their religious stance on what they believe to be the right roles for their pupils in RE classrooms. This stance has an influence on the roles these respondents play in the teaching of the subject in secondary schools. Further comparisons with the syllabus the respondents use reveals that the majority of those who use syllabus 2046 (88.7%) agreed that RE teachers should be guardians of pupils in matters of Christian faith as compared to those who use syllabus 2044 (11.3%). The chi-square results are as follows: *chi-square value=7.017, p-value=0.008*. The syllabus the respondents use has a significant influence on the perceptions of the roles the respondents play in the teaching of RE.

Table 52. Details on: “RE teachers should exercise religious freedom to use any teaching methods in RE lessons”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	142	73.2	73.6	73.6
	Disagree	51	26.3	26.4	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

This table shows that 73.6% of respondents agreed, 26.4% disagreed. Nearly three quarters of respondents agreed that RE teachers should exercise their religious freedom to use any teaching methods in RE other than those stipulated by the Ministry of Education

Table 53. Details on: “RE teachers should be facilitators in a classroom situation”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	186	95.9	95.9	95.9
	Disagree	8	4.1	4.1	100.0
	Total	194	100.0	100.0	

Ninety six percent of the respondents agreed, 4% disagreed. The data show that the majority of respondents agreed that RE teachers should be facilitators in a classroom situation.

Table 54. Details on: “who should teach RE in schools”

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pastors and Priests	7	3.6	3.6	3.6
	Educationalists	136	70.1	70.1	73.7
	Both	51	26.3	26.3	100.0
	Total	194	100.0	100.0	

There were different perceptions among respondents as to who should teach RE in schools. Seventy percent favoured educationalists, 26% said both pastors/priests and educationalists, and four percent favoured pastors and priests. The data show that the majority of respondents favoured the role of the educationalists to handle RE in schools.

The respondents expressed the following views:

Educationalists (70%).

- People who are trained for teaching the subject educationally.
- People who will avoid taking sides as compared to Pastors and Priests.
- People who can promote academics in schools and not “faith” as in churches.
- People who will help pupils to understand that there are things happening outside their own religious world.
- People who will help pupils to develop the skills of decision-making over religious issues that they are learning.

Both Educationalists and Pastors/Priests (26%).

- Both are stakeholders of RE, therefore, they can teach RE in our schools.

Pastors and Priests (4%).

- These are the right people to handle religious matters and are good examples of morality.

The respondents were asked for an opinion as to what changes should be made to improve the current RE in schools so as to suit the Zambian multireligious situation. The following changes to improve RE in schools were proposed by the respondents.

- Revise both syllabuses to adapt to the current multireligious Zambian situation.
- Let the RE syllabus be that of Bible Knowledge and remove the non-Christian religions.

- The Ministry of Education should introduce an RE syllabus that will equally cater for all religions in the country.
- Let RE be based on moral and spiritual education that is based on the Bible.
- Make both syllabuses “educational” rather than “confessional”.
- There is a need for an RE syllabus that has a holistic approach to learning in line with the *Educating Our Future* policy manual.
- Provide in-service training for RE teachers in order for them to be updated on current religious issues in the country.
- The Ministry of Education could helpfully provide a Museum where historical objects from all religions in the country will be kept and this will be the resource centre for RE teachers in the country.

5.3. SUMMARY OF FINDINGS FROM EMPIRICAL RESEARCH

The empirical research consisted of sections A to H. The following are the findings:

5.3.1. Findings with regard to perceptions from the personal details (Section A of the questionnaire)

5.3.1.1. The respondents in the Copperbelt Province belonged to different socio-economic and religious categories in society and expressed different perceptions concerning the issues raised in the questionnaires.

5.3.1.2. There were more females (59%) than males (41%) who answered the survey questionnaire (see Table 2). This indicates that there are more females than males involved in teaching RE in multireligious secondary schools in the Copperbelt Province. Among the females teaching RE, a majority was from the Evangelical/Pentecostal group (66%) and a few were from the Catholic/Anglican (28%) and Indigenous Zambian Beliefs groups (5.2%).

5.3.1.3. The ages of those surveyed showed that most of the respondents (56.7%) were between 31 and 45 years (see Table 3). This indicates that many respondents are mature adults who can handle RE from a multireligious perspective as directed by the Ministry of Education (MoE).

5.3.1.4. Among the respondents surveyed, 51% were married, 37% were single, 2.1% were divorced, and 1.5% are cohabiting with a partner (see Table 4).

5.3.1.5. Most respondents came from the Kitwe (37.1%) and Ndola (34.5%) districts respectively because these districts are the most populous (see Table 5). The discrepancy in number of respondents is due to the fact that the districts do not have an equal number of secondary (high) schools.

5.3.1.6 The types of secondary schools surveyed were the Government (GRZ) (70%), Church/Grant-aided (7.7%), Private Christian (17.5%), and Private secular (4.6%). Though the Muslim and Hindu schools were included in the questionnaire, it was discovered that there were no such schools existing in the five districts of the Copperbelt (see Table 6).

5.3.1.7. There were only two official RE syllabuses used in the secondary schools surveyed, that is 2044, a Catholic based one, and 2046, that is Evangelically based. These two syllabuses are approved by the Ministry of Education, Curriculum Development Centre, and the Examination Council of Zambia. Between the two syllabuses, the 2046 seems to be more widely used (83%) in high schools than syllabus 2044 (17%) (see Table 7). It is notable that all respondents from Indigenous Zambian Beliefs (100%) are using syllabus 2046. Also, some Catholic secondary schools are using syllabus 2046.

5.3.1.8. Most of the respondents (58.8%) are involved in teaching Grade 12 classes, while others teach Grade 10 (14.4%) and 11 (26.8%) classes respectively (see Table 8).

5.3.1.9. There were various religious affiliations found among the respondents surveyed in the five districts of the Copperbelt Province. The majority (63.4%) belonged to Evangelical/Pentecostal circles, followed by those from the Catholic/Anglican churches (31.4%) and the Indigenous Zambian Beliefs bodies (5.2%). This shows that the majority of the respondents in Copperbelt Province are predominantly Christians, mainly from the Evangelical/Pentecostal and Catholic/Anglican groups. Although the Muslim and Hindu religious affiliations were included in the questionnaire, these groups were not represented among the RE teachers serving in the secondary schools surveyed (see Table 9). The lack of such respondents in schools may be due to lack of their interest in teaching a subject that

seems to marginalise their religious views, or these respondents do not exist in the surveyed secondary schools. This is important given the assumption that Zambian secondary schools are now multireligious in composition.

5.3.1.10. The majority of the respondents surveyed hold a Teacher's Diploma in RE (78.4%) and most of those belong to the Evangelical/Pentecostal religious affiliation, followed by those who hold Degree qualifications (13.9%). This indicates that the respondents have adequate qualifications to teach Religious Education in secondary schools (see Table 10).

5.3.1.11. Some of the respondents have been teaching RE for more than five (5) years (29.4%). This indicates that the people who are involved in the teaching of RE in the Copperbelt have sufficient teaching experience to submit balanced opinions about the teaching of RE in the current Zambian multireligious secondary schools (see Table 11).

5.3.2. Findings with regard to perceptions of the current Zambian educational context (Section B of the questionnaire).

5.3.2.1. Half of respondents (51%) would like to see RE taught from a multireligious perspective rather than from a single religious tradition, that is, Christianity (see Tables 12). They also want all religions to be recognized in the country (62.4%) (see Table 13). This indicates that the majority of the respondents (83.5%) are apparently aware of the religious diversity of the Zambian society (see Table 14) and seem to accept it despite the fact that Zambia's historical religious background is that of Christianity.

5.3.2.2. When the respondents were asked whether or not God can be revealed in all major religious faiths, a slight majority of respondents (55.7%) were not in agreement that God can be revealed in religions other than Christianity (see Table 15). This indicates that, despite the fact that the respondents do not agree that God's revelation can be found in all major religions, they are still willing to accommodate the multireligious reality in the country and would like to teach RE from that perspective.

5.3.2.3. The respondents' attitude towards the teaching of RE from a multireligious perspective is reflected in the choice of the title of *Religious Education* (55.2%) as the most suitable one to reflect the current Zambian multireligious situation as compared to other titles

such as Moral and Spiritual Education (21.1%), Bible Knowledge (14.4%), and Christian Religious Education (9.3%) (see Table 16). It is also reflected in their choice of preferring to teach all religions (74.7%) rather than the teachers' religions (22.7%) (see Table 18). On the other hand, nearly half (49.5%) of the respondents prefer religion to be practiced during school assemblies and not in classrooms (see Table 17).

5.3.3. Findings with regard to perceptions of the RE aims (Section C of the questionnaire).

When the respondents were asked about their perceptions of the current RE aims based on the syllabus they use, they gave the following answers:

5.3.3.1. The majority of respondents perceive the current RE aims as promoting Christian beliefs and values (83%), imparting Bible knowledge to pupils (94%), and leading pupils to salvation found in Jesus Christ (79%) (see Tables 19,22 & 21).

5.3.3.2. Some respondents do not see the current RE aims as imparting religious knowledge and understanding of different religious faiths (51.5%) or developing the pupils' abilities to make reasoned and informed judgments about religious issues in the country (53.6%) (see Tables 20 & 23).

5.3.3.3. Overall, the majority of the respondents (80.9%) conclude that the current RE aims do not promote equal coverage of all major religions in multireligious secondary schools for the reasons submitted under Table 24).

5.3.4. Findings with regard to perceptions of the RE content (Section D of the questionnaire).

5.3.4.1. Although nearly two-thirds of respondents (64.9%) accept that the current RE content includes the practices and beliefs of all religions in Zambia (see Table 31), they perceive it to be primarily Bible-centred (83.5%) and that it enhances pupils' growth in the Christian faith (82%) (see Tables 29 & 27). This perception is influenced by Christian respondents' beliefs that the Bible is God's only revelation to humans and not any other religious Scriptures (63.9%) (see Table 30).

5.3.4.2. Nearly two thirds of respondents observed that the RE content does not provoke pupils to critical thinking in their learning (63.4%), neither does it motivate them to show interest and openness to the beliefs and values of pupils of other religions (64.4%). As a result, it tends to discourage pupils from mixing freely with pupils from other religious faiths in RE classes (61.3%) (see Tables 25, 26 & 28).

5.3.4.3. A large majority of respondents (78.9%) conclude that the current RE content does not meet the needs of the multireligious situation in the country (see Table 32).

5.3.5. Findings with regard to perceptions of the RE teaching methods (Section E of the questionnaire).

5.3.5.1. The majority of respondents recommended that good RE teaching methods are those which provoke critical thinking (94.3%), encourage discovery learning (94.3%), and creative thinking (100%) (see Tables 33, 36, & 37).

5.3.5.2. Half of respondents agreed that good RE teaching methods are those which tend to influence pupils toward Christian commitment (50%) and prefer to use those methods which transmit biblical knowledge to them (73.7%) (see Tables 34 & 35). This indicates that some RE teachers would like to use teaching methods that impose biblical knowledge upon pupils.

5.3.6. Findings with regard to perceptions of RE syllabuses (2044 and 2046) (Section F of the questionnaire).

5.3.6.1. A majority of respondents using the current RE syllabuses 2044 and 2046 agreed that the two syllabuses are Bible-oriented in their approach to learning (88.7%). They are also narrow-based as far as the learning of RE from a multireligious perspective is concerned (88.7%) (see Tables 38 & 41).

5.3.6.2. Nearly three-quarters of respondents, therefore, submitted that both syllabuses are not relevant to the needs of pupils of diverse religious faiths (72.7%), neither do they promote equal coverage of all major religions in the country (70.6%) (see Tables 39 & 42).

5.3.6.3. The majority of respondents from the three religious affiliations surveyed submitted that they were reluctant in applying the RE syllabuses to a multireligious situation as directed by the MoE because of the reasons given under the Table 42. As a result, about half (51%) of the respondents preferred that the Ministry of Education design and implement the RE syllabus for Zambian secondary schools (see Table 43).

5.3.7. Findings with regard to perceptions of the nature of a pupil in an RE class (Section G of the questionnaire).

5.3.7.1. The majority of respondents felt that pupils should be given freedom of expression in their learning (78.4%) and should be helped to acquire the ability for self motivation and self-sustenance in their lives (94%) (see Tables 45 & 47).

5.3.7.2. At the same time, the majority of the respondents perceive pupils in their RE classes as recipients of RE content (59%) and they should be helped to become committed to the Christian faith (51%) (see Tables 44 & 46).

5.3.8. Findings with regard to perceptions of the role of an RE teacher in multi-religious secondary schools (Section H of the questionnaire).

5.3.8.1. The majority of respondents would like to play the role of facilitator (96%) giving freedom of learning to pupils (74%) and also adhering to the Ministry of Education teaching requirements (94%) (see Tables 53, 49 & 50).

5.3.8.2. At the same time, the majority of respondents see their roles as those of being guardians to pupils in matters of the Christian faith (63.9%) and exercise their religious freedom to use any teaching method or approach outside the teaching requirements laid down by the Ministry of Education (73.2%) (see Tables 51 & 52).

5.3.8.3. Overall, the majority of respondents recommended some changes to improve the current status of RE in secondary schools as reflected under the table 54.

5.4. INTERPRETATION OF THE FINDINGS

The empirical research was significantly aimed at finding the perceptions of RE by the RE teachers. Specific foci were:

- Personal details of respondents.
- Perceptions of the current Zambian situation.
- Perceptions of the nature of the current RE in terms of its aims, content, teaching methods in general and RE syllabuses (2044 and 2046) in particular.
- Perceptions of the nature of pupils in RE classrooms.
- Perceptions of RE teachers' roles in multireligious secondary schools.

5.4.1. Personal details of respondents

5.4.1.1. Male and female respondents in the five districts of the Copperbelt Province were surveyed. These respondents belonged to different socio-economic and religious categories of society in the Province and had different perceptions of the issues raised in the questionnaires.

5.4.1.2. This study discovered that the majority of respondents in the Province are Christians from Evangelical/Pentecostal and Catholic/Anglican religious affiliations, and that they are the majority in all the secondary schools surveyed. Out of these respondents, the majority who belong to the Christian religious tradition are female. Also the majority of these Christians teach the Christian RE syllabuses (2044 and 2046) that are currently in use in secondary schools. The gender, religious affiliations, the type of secondary schools and the syllabus they use as reflected in the data have influenced most of their responses submitted in this study.

5.4.1.3. There was a negligible number of respondents from Indigenous Zambian Beliefs and none from the Muslim and Hindu religious groups found in the secondary schools surveyed. As a result, it can be justifiable for the Christian group who are the majority to dominate and influence the teaching of RE in such schools. This also affirms the argument by the majority in the country that there is no need to teach RE from a multireligious approach because the

number of non-Christian groups in the country is negligible. However, the Zambian Constitution guarantees that any minority religious group has a constitutional right to have their religious faith included in the RE syllabus.

5.4.1.4. The majority of respondents surveyed hold a Teacher's Diploma in RE, followed by a few who hold Degree qualifications. It was noted that there were some respondents who have Certificates, while others had no qualifications at all. Those respondents without qualifications are found in private Christian and GRZ secondary schools. These may be pastors or priests or teachers who are trained in other subjects and are volunteering to teach RE because there are no trained RE teachers in these schools. It is also possible that those found in private Christian schools may be hired at a low pay since some of these schools may not afford to attractively pay qualified RE teachers. This study reveals that the qualifications of the respondents have a bearing on their perceptions of teaching RE in multireligious secondary schools.

5.4.1.5. Since a majority of respondents have been teaching RE for more than five (5) years, the researcher is confident that their long teaching experience has helped them to submit mature and balanced responses to the issues raised in this study concerning the teaching of RE using a multireligious approach in Zambian secondary schools.

5.4.1.6. In all, the background variables on the personal details of respondents, that is, the gender, age, marital status, geographical location of the schools, type of secondary schools, the kind of RE syllabus they use, the grade they teach, their religious affiliations, professional training and experience have greatly influenced their responses in this study. The most influential variables have been the syllabus they use and their religious affiliations.

5.4.2. RE teachers' perceptions of the current Zambian educational situation.

5.4.2.1. The majority of respondents seem to be fully aware of the religious diversity existing in Zambian society today, and accept it, despite the fact that Zambia has been declared a Christian nation. As a result of this awareness they would like to teach RE using a multireligious approach. This affirms the hypothesis (4.6.2.1) that the more aware the RE teachers are about the multireligious context in Zambia, the clearer are their perceptions of the need to teach RE from a multireligious perspective.

5.4.2.2. Despite the fact that many respondents accept the Bible's teaching that God is revealed most clearly through the Bible and not through other scriptures, they are still willing to accommodate the reality of multireligious context and ready to handle the subject from that perspective. This shows that the respondents are mature enough to handle RE from an educational standpoint in a multireligious context. It is important to realise that teaching RE from a multireligious perspective does not mean that RE teachers should compromise their religious convictions, but it is just a matter of being mature and being able to use a balanced view in handling the subject. It also shows that they are responding positively to the MoE directives as reflected in the *Educating our Future* policy manual of 1996.

5.4.2.3. The awareness of the multireligious context has influenced the respondents to develop a positive attitude towards teaching the Government approved RE syllabuses from an educational point of view as required in a multireligious Zambian society. This has been reflected by their choice of the proposed title of *Religious Education* as the most suitable one among others, such as Moral and Spiritual Education, Bible Knowledge, and Christian Religious Education to reflect the current Zambian multireligious situation. This researcher argues that the naming of the subject in schools as *Religious Education* is the most suitable. This title is relevant since the subject is about studying "Religion in Education" and the educational aspect of religion is what matters most in current Zambian secondary schools as required by the MoE.

5.4.2.4. Most of the schools surveyed (Government, Church/Grant-aided, and Private secular, apart from the Private Christian), seem to favour a multireligious tradition type of approach in the teaching of RE in secondary schools. Through this approach the RE lessons will be presented in the classroom without endangering the basic tenets of any religion. This will help minimise prejudices and judgmental attitudes and increase a positive attitude towards each other, regardless of pupils' diverse religious backgrounds.

5.4.2.5. This researcher argues that although some respondents feel that RE should be taught from a Christian perspective because of Zambia's Christian background, they should realize that the Zambian educational context is no longer single but multireligious in nature. Therefore, the principles of a multireligious approach should be applied. However, the MoE should not ignore the views of those who are advocating to maintain a single religious approach to the teaching of RE, since they are the majority in this country.

5.4.3. RE teachers' perceptions of the current RE subject, in terms of its aims, content, and teaching methods in general and the RE syllabuses (2044 and 2046) in particular.

5.4.3.1. RE aims

The majority of the respondents perceive the current RE aims as focusing on Christian beliefs and values and imparting Bible knowledge more than of any other major religious tradition. They believe the RE aims used in a multireligious context should be inclusive of all major religions represented in the country. The respondents' submissions in this study should be taken into account (comments under Table 24). The researcher's argument is that as long as these existing aims are not evaluated or revised in the light of the existing needs, they will continue to bring unnecessary tensions among those who are affected by the teaching of RE in the current Zambian secondary schools. Additionally, these aims will not be in line with the recommendations found in the *Educating our Future* policy manual. Mudalitsa (2002:15) argues that the current RE aims have failed in schools as they appear to be irrelevant in the face of the current Zambian multireligious context. Simuchimba (2000:11) adds that such aims are hardly justifiable if they have to be applied to the current Zambian multireligious context.

5.4.3.2. RE content

Although the current RE content is perceived to include the practices and beliefs of all major religions in Zambia, it is primarily centred on the Bible and seeks to enhance pupils' growth in the Christian faith. The researcher submits that the current RE content leans heavily on the side of Christian beliefs and values because those who designed it were mainly from the Christian tradition. Their purpose was to have content that not only promotes academics but also enhances pupils' growth in their Christian faith. However, for the sake of other major religious practices and beliefs that are included in the RE syllabuses, the RE teachers should try to equally cover and emphasise them in their teaching. By so doing they will encourage the spirit of dialogue among the pupils of different religious groups in the RE classrooms.

5.4.3.3. *RE teaching methods*

The majority of respondents prefer teaching methods which provoke critical thinking and encourage discovery learning as a way of promoting an educational approach to RE learning. However, there are those respondents who prefer to use the teaching methods that try to impose religious knowledge on pupils. While these respondents' preference for such methods may be justifiable because of their religious convictions, they should also realize that the Ministry's directives are that they should use methods that lead to critical thinking and discovery learning. Also, the methods that impose religious knowledge on pupils tend to reduce pupils to be passive recipients of the religious information being taught. As a result, they tend to hinder pupils' capacity to think for themselves. Hence, pupils tend to develop a dependency syndrome in relation to their teachers and expect them to provide all the required content to be learned. The researcher proposes that teaching methods leading pupils to critical thinking and discovery learning be promoted in schools. Also, the teaching methods recommended by respondents under the Table 5.2.36 can appropriately be used in the current Zambian educational context.

5.4.3.4. *RE syllabuses (2044 and 2046)*

The current RE syllabuses (2044 and 2046) are perceived to be Bible-oriented in their approach to learning and are not relevant to the needs of pupils of diverse religious faiths in the country. The reasons advanced by the respondents are that they tend to lean heavily toward Christianity and are shallow in their treatment of non-Christian religions. They tend to promote biblical spirituality and morality at the expense of non-Christian religions. This bias has caused these syllabuses not to meet the needs of non-Christian pupils in secondary schools. Secondly, since they have a tendency to promote Evangelical and Catholic denominational inclinations they have become extensions of church work in schools. Thirdly, though non-Christian religious beliefs and values are included in these syllabuses, they are explored with a view to marginalize them. Fourthly, they have a catechetical approach which tends to influence RE teachers to indoctrinate pupils. Lastly, they have pre-packaged material for memorization which makes it hard for pupils to develop their own independent thinking concerning what they have learned.

The researcher, firstly, recommends that the above reasons be reviewed by the MoE and that it makes the current RE syllabuses to equally cover all major religious spirituality and morality reflected in the content. Secondly, RE should not be denominationally inclined in schools, but be based on educational principles. Thirdly, all religious beliefs and values must be equally explored to give pupils some idea of what goes on in religions apart from their own. Fourthly, RE syllabuses should not be catechetical but educational to help pupils learn about the religions represented in the syllabuses. Lastly, the RE syllabuses must not be pre-packaged in nature, but provide intellectual challenge to pupils as they learn the subject. By so doing these syllabuses will promote critical thinking in pupils.

It is important to note that the RE teachers' different perceptions of the current aims, content, and methods in general, and the RE syllabuses (2044 and 2046) in particular affirm the hypothesis (4.6.2.2), which states that RE teachers with certain specific religious backgrounds may differ in some ways in their perceptions of such aims, content, methods and RE syllabuses. In this study, there has been a great difference between the respondents who belong to different religious affiliations such as the Evangelical/ Pentecostal group, the Catholic/Anglican, and Indigenous Zambian Beliefs groups, concerning their perceptions of the current RE aims, content, and methods in general and the RE syllabuses (2044 and 2046) in particular.

In addition, this study uncovered some of the reasons why the RE teachers are reluctant to respond to the Ministry's directive in applying the current RE syllabuses (2044 and 2046) to Zambian multireligious secondary schools. A number of factors such as the RE teachers' ignorance of other people's religious traditions and what they encompass, their lack of adequate training in Teacher Training Colleges to equip them to handle multireligious RE, and the nature of the current RE syllabuses contribute to this hesitancy to follow the directive (see other factors in sections 5.3.6.1 and 5.3.6.2). Since the majority of respondents from all the religious traditions surveyed submitted that they were reluctant in applying the current RE syllabuses to the multireligious situation, the researcher recommends that the comments made by the respondents who use both RE syllabuses be considered and effected in order to make RE relevant to those who teach and learn the subject.

5.4.4. The nature of the pupils in RE classrooms

The majority of respondents are willing to give pupils freedom of expression in their learning and help them to acquire the ability for self-motivation and self-sustenance in their lives. This shows that the respondents have respect for their pupils and would like to promote independent thinking. However, there are some that still perceive their pupils as recipients of RE content and would like them to be committed to the Christian faith. This perception has been influenced by the respondents' religious affiliations where pupils are expected to be grounded in the Christian faith as a result of religious instruction. The difference in respondents' perceptions of their pupils affirms the hypothesis (4.6.2.3) which states that RE teachers whose beliefs and values are favoured in the RE syllabus tend to endorse the call for conversion and directed it toward those pupils who do not belong to their religion, in this case to Christianity. They tend not to be sympathetic towards those pupils from other faiths.

The researcher argues that though the respondents' perceptions of their pupils as recipients of RE content and their efforts to help them be committed to the Christian faith is of good intention, the current educational policy of 1996, as prescribed in the *Educating our Future* policy manual does not allow them to do this in public schools. This policy encourages RE teachers to treat their pupils with respect and toleration as well as to promote freedom of expression by their pupils (MoE 1996:51). It is also important for RE teachers to realize that education in a church set up is different from that offered in schools. In churches the teaching may be that of nurturing while in schools it is that of promoting independent and critical thinking in learners. The Government emphasizes the importance of learning RE as part of a complete education in Zambian secondary schools, but draws a line between the confessional and educational role of RE in schools.

5.4.5. The role of RE teachers in multireligious secondary schools.

The majority of respondents perceive their roles as facilitators and offer freedom of learning to their pupils. They are willing to adhere to the MoE teaching requirements. On the other hand, there are some who perceive their roles as that of being custodians of God's word and guides to pupils in matters of the Christian faith. This perception is affirmed by the hypothesis (4.6.2.4) that RE teachers with different religious affiliations commonly have different perceptions concerning their roles in teaching RE in multireligious secondary

schools and sharply differing ideas of the purpose/aim of RE as a subject within the overall educational curriculum (set out in *Educating our Future* policy manual).

This study reveals that the perceptions of the role of RE teachers as guardians of pupils in matters of the Christian faith arise from their religious backgrounds and are influenced by the nature of the RE syllabuses they use which are mostly Bible-centred, and by the desire of parents who pay to send their children to these schools. In addition, it is likely that the RE training these teachers obtained was based on Christian Religious Education, therefore they are teaching what they were trained to teach. The researcher argues that whatever may be the reason for the RE teachers arguments to play spiritual roles in schools, they should remember that such roles were allowed when they taught RE on a voluntary basis, but now the MoE has employed them to play the required educational roles in schools that fit with the multireligious situation in secondary schools. Confessional roles can be played outside the RE classrooms. The recommended roles as outlined in 3.5.4, are worthy of consideration by the RE teachers who are paid by the MoE to teach the subject. It is also important to note that the Zambian Government does not discourage them from playing such roles in their churches, but not in public schools. However, the Ministry of Education should also be concerned about the responses of those who still want to play a role of being guardians of pupils in matters of the Christian faith in secondary schools and find out why such views continue to persist in some RE teachers. Maybe a dialogue with such teachers will reveal the reasons behind such views and show the way forward for teaching RE in this country.

Finally, the researcher recommends that teachers hired by the MoE to teach RE in public secondary schools should rethink what and how to teach their subject. RE teachers may understandably be reluctant to rework their prepared lessons and the teaching approach from past years. Nevertheless, their perceptions, attitudes, content and teaching methods should change in the light of the existing multireligious situation found in Zambian schools. The reality of this situation should compel them to teach RE with a multireligious approach.

Thus far, the focus has been on the respondents' perceptions of RE as a subject and RE syllabuses (2044 and 2046). Now the findings in the literature study will be related to the responses in the questionnaires.

5.5. FINDINGS OF LITERATURE REVIEW

The findings of literature review under this section are included in order to correlate the findings of the earlier literature study in chapters two and three with the empirical research in chapter five. The literature review has revealed important aspects pertaining to the teaching of RE in multireligious secondary schools. The few under-mentioned are:

5.5.1. Findings with regard to the historical genesis of RE

The literature review revealed that in the past (colonial era), only Christian Religious Education was taught in schools in Zambia. This subject became a philosophy with a particular life and world-view offered to Zambians and was founded on Christian principles. This permeated the entire educational system because churches ran the only schools for indigenous people (Snelson 1974:11, Beaver 1966:54, and Kelly 1999:136). In addition, for years the Government required RE classes to be scheduled but did not hire teachers of RE. As a result, Christians volunteered to offer religious instruction in the form of Bible knowledge to pupils in schools regardless of their religious affiliations. Also, these Christians helped to fund the production of the two syllabuses which are being used in the current Zambian secondary schools. However, this position can no longer hold, as Zambia has become a home for many religions and the RE teachers are now under the MoE directive to teach RE in the light of current multireligious needs. Therefore, the literature review recommends a paradigm shift in the teaching of RE. There is, therefore, a need to see the teaching of RE in the Zambian secondary schools within the multireligious tradition frame of reference (Simuchimba 2000:12).

5.5.2. Findings with regard to the nature of RE

The literature review revealed that although in the past the RE aims were focused on converting pupils to, and nurturing them in, the Christian faith, such aims are no longer perceived that way in the current Zambian multireligious context. The aims of RE in the current Zambian multireligious secondary schools should focus on educational principles where pupils are helped to learn about religions in a critical manner. In this way, pupils will be helped, according to Simuchimba (2000:26); first, to acquire and develop an understanding of all religious traditions represented in Zambia. Second, develop an understanding of the

influences of beliefs, values and traditions on individuals, communities and culture. Third, help pupils develop the ability to make reasoned and informed judgments about religious and moral issues with reference to the teaching of all religious traditions in Zambia. Fourth, develop a positive attitude towards other people, respecting their rights to hold different beliefs from one's own, and towards living in a society of different religious traditions and church denominations. Fifth, promote the moral, spiritual, and social development of pupils.

Moreover, the current RE content is based mainly on the Bible and Christianity as compared to other religions. It is also heavily geared towards exams (Mujdrlica 1995:42-44). However, this kind of content can no longer be justified by following the dictates of the Bible alone because some of the pupils in the current Zambian schools are from different religious backgrounds and believe in their own scriptures, not Christianity (Simuchimba 2000:11). Therefore RE content in the current multireligious context should be inclusive and be concerned with adopting an open, critical, and sympathetic approach in order to help pupils understand all religions represented in the country. Additionally, the RE teaching methods in schools today are those of instructing and nurturing pupils in religious matters where pupils become passive recipients of what they learn. In the light of the existing multireligious situation in Zambian schools, the literature review recommends the use of teaching methods which stimulate and assist pupils in their own search for meaning. Furthermore, though the current RE syllabuses (2044 and 2046) are Zambian orientated they do not meet the needs of the multireligious Zambian educational context because they are mainly focused on one religious tradition (Christianity) while other major religious traditions in the country seem to be sidelined (Mujdrlica 1995:42-44). Therefore, as a result of the literature review, it is recommended that a multireligious approach to the RE syllabus be implemented in which pupils from different religious traditions interact educationally. This approach will result in an effective way of teaching RE in the current Zambian educational context.

5.5.3. Findings with regard to the nature of pupils in RE classrooms

The literature review revealed that pupils in the current RE classes are regarded as recipients of the teacher's knowledge instead of being treated as free humans with the ability to think for themselves. However, the new educational policy as found in the *Educating our Future* policy manual (1996:29, 51) recommends that the overarching aim of any school education,

and RE in particular, is to promote the full and well-rounded development of the physical, intellectual, social, affective, moral and spiritual qualities of pupils so that each can develop into a complete person for his/her own personal fulfillment and the good of society. Secondly pupils must develop intellectual skills and qualities such as reflective reasoning, logical thinking, ability to concentrate, attention to detail, and objectivity in appraisal of evidence from what they are learning.

5.5.4. Findings with regard to the role of RE teachers in multireligious secondary schools

There have been different perceptions of the expected role the RE teachers are supposed to play in the teaching of RE in the current secondary schools in Zambia. Henze (2000:86) argues that the RE teachers seem to be seen as masters of religious knowledge and pupils as passive recipients of such knowledge. However, the role of an RE teacher in the current multireligious Zambian secondary schools should be that of: (i) encouraging and promoting an open and sympathetic approach to RE (Henze 2000:28); (ii) motivating pupils' interest in the various ways in which beliefs shape and influence their lives (Read *et al* 1992:3); (iii) leading pupils of diverse religious faiths to healthy relationships in the RE classrooms (cf. Delors 1996:93-94); (iv) raising pupils consciousness to understand who they are and in what environment they are living and helping them to transform it (Freire 1993:29-30); (v) liberating pupils from prejudices and judgmental attitudes (noted in Chizelu 1996:44); (vi) bringing reconciliation in a multireligious class, school, and into society at large (noted in Chizelu 1996:55); (vii) being facilitators of learning, letting pupils be active participants in the learning process (Knowles 1990:180). It is important to note that an RE teacher, regardless of his/her religious affiliation, can fulfill the above roles and still believe in the core religious beliefs of his/her religion.

In conclusion, the literature review has revealed the importance of teaching RE from a multireligious perspective, whereby both the RE teachers and pupils feel at home in the teaching and learning process of the subject. In this sense, RE will become an educational subject promoting critical and independent thinking and focusing on covering the needs of all pupils of diverse religious faiths.

5.6 FINDINGS OF IN-DEPTH INTERVIEWS FROM SELECTED RESPONDENTS

The value of in-depth interview (qualitative) findings was that it helped the researcher to fill in the gaps left by the findings from the questionnaires. A few under-mentioned findings from the in-depth interviews follow:

5.6.1. Findings with regard to why there are more women than men involved in the teaching of RE in secondary schools.

- “Women love art subjects as compared to science subjects”.
- “Women are more religious than men”.
- “Women like religious issues”.

5.6.2. Findings with regard to the lack of RE teachers from the Muslim and Hindu religious affiliations in secondary schools.

- “They do not seem to be interested in the current RE because it seems to marginalise their religious beliefs and values”.
- “Their religious convictions do not seem to allow them to teach a Christian syllabus”.
- “They simply do not exist in most secondary schools”.
- “They do exist in secondary schools but they teach different subjects”.

5.6.3. Findings with regard to the reasons why most schools favour the use of syllabus 2046 as opposed to syllabus 2044.

- “Syllabus 2046 is easy to use because its aims and content are easily followed by the teachers and pupils”.
- “The content of syllabus 2046 is Bible-centred and Christian teachers are comfortable teaching it even if not trained for the subject”.

- “Syllabus 2044 is more philosophical and some teachers find it hard to follow in their teaching”.
- “Syllabus 2044 has a philosophical approach to learning; as a result pupils find it hard to understand the content, and at the end of the year they do not do well in their exams”.
- “Syllabus 2044 is more secular than 2046, so most of the Christian teachers like to use 2046 since it is more Bible-based”.
- “Many RE teachers in secondary schools come from Evangelical Christian backgrounds, therefore, they like to teach syllabus 2046 which supports their religious beliefs”.
- “Many of the Christian RE teachers feel the foundation of RE in this country is that of Bible knowledge, therefore, it should be perpetuated in Zambian secondary schools”.

5.6.4. Findings with regard to the choice of an RE syllabus for Zambian secondary schools between the one based on the teachings of the Bible and the one based on the teachings of the four major religions (Christianity, Islam, Hinduism, and Indigenous Zambian Beliefs) in the country and the reasons for their choice.

- “Because of the Christian tradition in this country, it is appropriate to teach the Bible scriptures more than other scriptures, so the Bible-based syllabus is preferred”.
- “A Bible-based syllabus is good for a country that is Christian, but due to the existence of other religions, one covering all major religions in the country should be used”.
- “A syllabus that includes all major religions in Zambia should be used because in a pluralistic society there must be an attempt to understand different views, not only those of Christianity”.

5.6.5. Findings with regard to how truly multireligious the current secondary schools in Zambia are and how this situation can affect RE teaching.

- “In most secondary schools there are a few pupils belonging to different religious affiliations, therefore, neglecting their religious beliefs and values may cause them to feel marginalised”.
- “There are only a few pupils belonging to religions other than Christianity so there is no need to waste time teaching pupils the religious beliefs and values that do not affect their lives”.
- “The current secondary schools are more multireligious in nature than ever before. As a result, the equal coverage of all religious beliefs and values will bring fairness to all pupils in RE classrooms”.
- “To some extent the current secondary schools are multireligious in nature, therefore, RE teachers should be mindful of the rights of every pupil they teach in class”.

5.6.6. Findings with regard to in what ways the current RE syllabuses can be taught educationally from a multireligious perspective without making any revisions.

- “There must be a willingness on the part of the RE teachers to cover all major religions in the current syllabuses”.
- “It would require the RE teachers to change their negative attitude towards the current syllabuses and develop a positive one which will help them apply the current RE syllabuses using a multireligious approach”.
- “RE teachers need to comply with the Ministry of Education directive of applying RE teaching to multireligious traditions”.
- “The starting point is the Teacher Training Colleges that offer RE training. These colleges should have an RE syllabus that is educationally oriented. As a result, those trained will carry with them the same vision of teaching RE educationally in secondary schools”.

5.6.7. Findings with regard to whether or not the current RE syllabuses (2044 and 2046) should be completely abandoned and a new one developed that is multi-religion focused.

Those who agreed submitted that:

- “The current RE syllabuses should be abandoned and a new one developed which is totally independent of any religious affiliation”.
- “The current RE syllabuses should be abandoned and the MoE should develop a new one based on the *Educating our Future* policy manual”.
- “In order to avoid religious controversies in secondary schools, the two RE syllabuses should be abandoned and a syllabus which is balanced to the satisfaction of all religious groups in the country should be created”.
- “Pupils in Zambian secondary schools should be able to have knowledge of various religions equally represented in the RE syllabus, therefore, a neutral syllabus is needed”.

Those who disagreed gave the following responses:

- “The current RE syllabuses should not be abandoned, but revised to suit the current situation in Zambia”.
- “The current RE syllabuses can be retained, but some serious revisions are needed in order to equally cover other major religions in the country”.
- “Many pupils in secondary schools are from Christian backgrounds so the current syllabuses are relevant to them. RE is for pupils and not for MoE or teachers, therefore, the current syllabuses must be maintained to meet the needs of the majority of Christian pupils”.
- “The majority of pupils in secondary schools are products of Christian churches, but it is not good to assume that those pupils who belong to non-Christian religions are not in the classrooms”.

5.7. SUMMARY

This chapter has presented the statistical and descriptive data of the research findings resulting from the questionnaire. The statistical package employed was the SPSS version 11.5. The data pertaining to the research has been presented and discussed.

Various tables showing results of the questionnaire have briefly been discussed. Such tables show the distribution of various perceptions from different categories of respondents. The information obtained in this chapter, therefore, will clearly help the researcher to make relevant conclusions and recommendations in the following chapter.

CHAPTER SIX

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS, CONCLUSIONS, AND SUGGESTIONS FOR FUTURE RESEARCH

6.1. INTRODUCTION

This study focused on the teaching of RE in multireligious secondary schools. The study revealed why the RE teachers tend to be reluctant to respond to the Ministry of Education (MoE) directive to teach RE with a multireligious approach. These teachers have different perceptions which are influenced by their gender, age, type of secondary schools, the kind of syllabus they use, their religious affiliations, their professional training in RE, and their years of teaching experience. Among these variables, the respondents' religious affiliations and the syllabus they use have been the most influential. The aim of this chapter, therefore, is to summarise the findings and discuss their implications, make recommendations based on the empirical study, literature study, and in-depth interviews (qualitative). This will result in drawing conclusions and proposing suggestions for future research to the Ministry of Education. For the purpose of understanding, the researcher has commented on each of the variables which influence RE teachers' perceptions by stating their implications and making recommendations. In certain sections, he has combined his recommendations with the empirical analysis, literature review, and in-depth interviews. In other sections where there is no need to combine the findings from the three areas, the researcher based his recommendation on the one which applied to the issue under discussion.

6.2. PERSONAL DETAILS OF RESPONDENTS

6.2.1. Gender

Most of the respondents sampled were women (59.3%) as compared to men (40.7%).

6.2.1.1. *Implications of gender*

More women than men responded to the questionnaire. This may be an indication that women are more interested in the teaching of RE than men. They also seem to be concerned with religious issues that affect young people in the country in general and secondary schools in particular. It is important that more men become interested in teaching RE in schools to help enhance the spiritual and moral lives of young people who are the future generation of the Zambian society. The RE programme will be strengthened if both men and women are involved in its teaching. It is important for the MoE to find out why there are more women trained for RE than men in the tertiary institutions.

6.2.1.2. *Recommendations*

The MoE should make a survey of RE teachers to find out reasons why there are more women than men teaching RE in secondary schools. Also, encourage the tertiary institutions to enrol more men in the RE programme.

6.2.2. Age

The majority of those surveyed were between 31 and 45 years (56%), 28% were between 26 and 30 years, 9% were 45 years and above, and 6% were between 20 and 25 years of age.

6.2.2.1. *Implications of age*

Age can affect the respondents' perceptions in the teaching of RE in secondary schools. The more years one has taught the better one's perception of the educational issues from an objective standpoint. In some cases, however, this may not be the case. This study revealed that different age groups have different perceptions of RE teaching in secondary schools. It has also revealed that there are more mature adults teaching RE in secondary schools than the less mature. This maturity has helped them to see the reality of the current multireligious situation in secondary schools and caused them to be willing to accept it. It has also revealed that those who have not accepted this reality are young people under the age of twenty (20).

6.2.2.2. *Recommendations*

The MoE should be aware of the teachers from 31-45 years of age who are teaching RE in secondary schools. If these teachers are maintained, they could help promote an RE programme that is in line with the Ministry's educational policy. Their maturity can be an asset to the Zambian educational context in that they can understand it better than the young teachers who have just been hired and have taught for only one to four years. In order to encourage the acceptance of the multireligious Zambian situation, the MoE should provide refresher courses and awareness seminars for RE teachers to help them be constantly updated with what is going on in the country as far as multireligious issues are concerned. This update may encourage many teachers to see the need of applying RE from a multireligious perspective in secondary schools. Also better salaries can help to retain such teachers in secondary schools to avoid the exodus for greener pastures.

6.2.3. **Marital status**

Fifty one (51%) of the respondents that were surveyed were married, and 37% were single, 21% divorcees, and 1.5% were cohabiting with other partners.

6.2.3.1. *Implications of marital status*

Marriage is regarded highly in Zambian society. A Zambian person is not considered mature until s/he is married. Women who remain single past the age of 25 years receive little or no respect in traditional society, even from their own pupils. It is possible that married teachers' perceptions of pupils may be more sympathetic as compared to singles' perceptions. Since marriage is very important to the Zambian people it can affect the RE teachers' status in society and in the schools.

6.2.3.2. *Recommendations*

Because marriage is a religious and cultural issue and the Zambian Constitution recognises it, it is important for the MoE to attach great importance to this issue to honour couples who are married by putting them in one school instead of separating them. It should also promote educational campaigns for married teachers in schools to help them see the need of remaining

faithful to their partners. Also through these campaigns try to encourage abstinence for those who are not married or divorced. By so doing, the MoE will be able to sustain a lot of these teachers from the scourge of HIV/AIDS and retain them for a long time in the teaching service.

6.2.4. Geographical distribution of respondents

The majority of respondents came from Kitwe (37.1%) and Ndola (34.5%) districts respectively, while the rest came from Chingola (15.5%), Lufwanyama (6.7%), and Mpongwe (6.2%).

6.2.4.1. Implications of geographical distribution of respondents

There were more respondents in the Copperbelt from the three districts of Kitwe, Ndola, and Chingola than from the other two districts of Lufwanyama and Mpongwe. The three districts first mentioned are urban and along the line of rail, but the other two are in Copperbelt rural. The locations of the schools may influence the perception of teaching RE in secondary schools. The teachers in the cities and towns have access to more educational literature and technology, such as televisions and computers. These help them to be constantly aware of new knowledge and trends in the religious world. The teachers in the rural part of the Province may not have such access.

6.2.4.2. Recommendations

The MoE should be aware of the difference in the locations of the schools and cater for the needs of those RE teachers who are in the rural part of the Province. These teachers who teach in such schools should be provided with libraries, computers, televisions and video equipment to enable them to teach effectively about the diverse religious issues affecting the pupils in the current Zambian secondary schools. They will also be constantly updated with new religious knowledge which will help them to broaden their teaching and not depend on their religious convictions and the few books they have in their schools.

6.2.5. Type of secondary schools in which respondents teach

Among the secondary schools surveyed the majority of respondents belong to the Government (70%), a substantial number from Private Christian (18%), followed by the Church/grant-aided (8%), and Private secular (5%). No Muslim and Hindu secondary schools were identified in the Province.

6.2.5.1. Implications of the type of secondary schools

Despite the fact that these schools belong to different categories, they are all in the same Province using the same RE syllabuses approved by the MoE. The teachers found in these schools belong to different religious affiliations and their religious views have greatly influenced the way they teach RE in these schools. For example, those RE teachers teaching in private Christian schools may respond reluctantly to the MoE directive to teach RE with a multireligious perspective because they are not hired by the MoE. Also the operators of these schools may prefer to see RE taught in a way opposed to the MoE directive. On the other hand, the RE teachers who are Christians and are found in Government schools can also respond reluctantly to the MoE directive that seems contrary to their religious convictions. This reluctance can easily create difficulties in applying RE that is educational and multireligious in approach.

6.2.5.2. Recommendations

The researcher recommends that the MoE takes note of the differences in these schools and the objectives set for their existence. Probably the MoE should only require the teaching of RE from an educational and multireligious standpoint in public schools and not in the private Christian schools, because the goal of Christian schools is to provide education that is in line with Christian principles. The pupils in these schools are not only educated to pass their examinations, but also to be nurtured in the Christian faith.

6.2.6. RE syllabuses (2044 and 2046)

The survey revealed that there were only two approved RE syllabuses (2044 and 2046) used in all the secondary schools surveyed in the Copperbelt Province and the five districts in

particular. The two syllabuses were developed by Christian Churches in conjunction with the MoE. Syllabus 2046 is more widely used in the secondary schools surveyed than syllabus 2044. The use of the latter seems to be confined to Church/Grant-aided schools.

6.2.6.1. *Implications of the RE syllabuses (2044 and 2046)*

In the past, the Zambian Government did not seem to be interested in funding the production of RE syllabuses for schools in the country, neither did it provide training for such a subject nor hire teachers to teach it. As a result, RE syllabuses were under the control of the Christian churches who were interested in providing religious instruction to pupils in schools and taught the subject on a voluntary basis. These churches also funded the production of the current syllabuses for all secondary schools in Zambia. Therefore, the focus of these syllabuses was mainly Christian, though the Government encouraged the developers to include the other three major religions (Islam, Hinduism, and the Indigenous Zambian Beliefs) in the syllabuses.

If the MoE wanted to have an RE syllabus that was mainly focused on education rather than on inculcating the Christian faith, it should have been involved in the production of such a syllabus at the beginning. However, its lack of involvement seemed to give more power to the Christian churches to control the RE syllabuses. Possibly the Government trusted these churches to create the syllabuses because it saw the Christian-based syllabuses appropriate for this country. Now it has seen the need to revise them in the light of the current multireligious society within the country. It may not be too late for the MoE to get involved in the revision of these syllabuses, but it should realise that these syllabuses have been widely accepted, especially 2046, by a majority of the secondary schools in Zambia because of its biblical approach to learning. Therefore, for the MoE to try changing these syllabuses overnight it may encounter opposition from the people that favour them. It will require time and negotiations with the stakeholders to find a way forward. The *Educating our Future* (EoF) educational policy of 1996 recently introduced by the MoE encourages the RE teachers to teach the subject educationally and not confessionally. The MoE may not achieve the desired results if a solution is not found. All the MoE can do is to encourage these teachers through various fora to make them aware of the need to apply RE from an educational standpoint in public schools until such awareness is fully achieved.

6.2.6.2. *Recommendations*

The researcher recommends that, if the MoE desires to effect its new educational policy, it should provide seminars and refresher courses to sensitise the RE teachers to the need of applying RE from a multireligious perspective. It should also encourage the stakeholders of the two syllabuses to see the need of evaluating these syllabuses in light of the current religious needs. Additionally, it can allow the non-Christian religious traditions to develop their own RE syllabus to suit their religious convictions. They may decide to abandon the current syllabuses and provide funding for a new syllabus that will be in line with its policy. Furthermore, it can encourage the revision of the RE syllabus in tertiary institutions to make it more educationally oriented and multireligiously inclined. This will aid those being trained to carry this approach with them into secondary schools.

6.2.7. **Religious affiliations of the respondents**

The various religious affiliations found in secondary schools surveyed were the Evangelical/Pentecostals (63%), who seem to be the majority, the Catholic/Anglicans (31.4%), and the Indigenous Zambian Beliefs (5.2%). The majority of the respondents teaching RE in schools are Christians. There were no Muslim or Hindu respondents found in the schools surveyed.

6.2.7.1. *Implications of respondents' religious affiliations*

The majority of respondents teaching RE in secondary schools in the Copperbelt Province and the five districts in particular are Christians, mainly from the Evangelical/Pentecostal and Catholic/Anglican mainstreams. This confirms the reason for Christians to control the current RE in schools. However, it is noted that there was a negligible number of respondents from the Indigenous Zambian Beliefs and none from the Muslim and Hindu religious affiliations. The lack of these respondents in secondary schools may be due to lack of interest in the teaching of the subject that seems to marginalise their religious views, or that their convictions discourage them from teaching such RE syllabuses. This demographic datum can confirm the argument by the majority of the people in the country who see no need to teach RE from a multireligious perspective when there is a negligible number of non-Christian pupils and teachers in secondary schools. It is possible that those respondents, for example,

the Indigenous Zambian Beliefs, who are involved in the teaching of RE syllabus 2046 which does not favour their religious beliefs, try to frustrate the efforts this syllabus is making in promoting Christian values to pupils. Hence, their constant appeals for its revision even when there is no need for it.

6.2.7.2. Recommendations

It is important for the MoE to realise that the majority of RE teachers in secondary schools are Christians. Therefore, their views concerning the maintenance of the Christian syllabuses in schools must be considered. Viewed from this perspective, the Government and the MoE in particular should not completely abandon the Christian essence in the current RE syllabuses. Those who want to teach RE from a Christian point of view are trying to build on the Christian heritage of this country. They would like to see pupils informed by study of the Bible in the syllabus. This approach to RE is good for a Christian nation like Zambia, but it needs to be used in an explorative manner where pupils are given a chance to ask critical questions, but within the framework of the MoE requirements.

6.2.8. Professional training of the respondents

A majority of the respondents surveyed hold a Teacher's Diploma in RE (78%), followed by those with Degrees (14%), then those with Certificates (5%), and those without any qualifications (3%).

6.2.8.1. Implications of professional training

The majority of those who hold Diplomas in RE may have been trained at Teacher's Training Colleges (TTC's) under the University of Zambia (UNZA), while those with Degrees may have been trained at UNZA or other universities outside this country. Most of the teacher trainers in these institutions such as the TTC's and UNZA are Christians who seem to share the same vision of Christian Religious Education and would like to see it being promoted in schools. Those with Certificates could be primary school teachers who are seconded to teach in secondary schools and who, being Christians, could easily handle the Christian syllabuses; alternately they could be secondary school teachers trained in other subjects, who are volunteering to teach RE in the absence of RE trained teachers. Those in private Christian

schools may be pastors, priests, or committed Christians who are willing to teach RE either as volunteers or at a low pay. As a result, they may not be aware of the new requirements from the MoE to teach RE according to educational principles or they have no pupils from non-Christian groups. Their lack of training in the required RE methodology may cause the volunteers to hesitate to respond to the MoE directives.

6.2.8.2. Recommendations

Training in RE is very important for those who would like to teach the subject from didactic principles, whether in Government, Private Christian, Church/Grant-aided, or Private secular schools. This would help such teachers to understand the difference between RE taught from an educational standpoint and the one taught from a confessional standpoint. Though the RE content may be the same, the approach in emphasis and methodology of delivering can differ, especially when one is handling an approved Government syllabus that needs to be taught according to the MoE's requirements.

6.2.9. Teaching experience of the respondents

The majority of respondents have been involved in teaching RE for more than five (5) years (71%) (e.g. 5-10 years (29%), 11-15 years (28%), or 15-20 years (14%)). The rest have only taught for 1 to 4 years (28%).

6.2.9.1. Implications of teaching experience

It seems that the longer the respondents have been involved in teaching RE, the better their understanding of the reality of the current Zambian multireligious secondary school situation. The fewer the years of teaching experience, the less their comprehension of the current Zambian situation. This has partially caused the differences as shown within the data in the respondents' perceptions of the issues raised in the questionnaires.

6.2.9.2. Recommendations

Experience is the key to teaching RE appropriately in the current Zambian schools. Therefore, it is important that more experienced teachers are recruited and maintained in

secondary schools so that RE is taught with a balanced view. It is also important to have experienced teachers promoted as heads of departments in schools to help the newly recruited teachers understand the direction which RE should take in the current Zambian secondary school situation.

6.3. THE CURRENT ZAMBIAN EDUCATIONAL SITUATION

Data from empirical research revealed that most of the respondents (84%) involved in the teaching of RE are fully aware of the multireligious situation in Zambian secondary schools and would like to teach the subject within this context, though a few (16%) resisted the majority's views. Also, three-quarters of the respondents would like to see that all major religious traditions in the country are recognised in the RE syllabuses (62.4%), while 37.6% disagreed. Despite the fact that many respondents advocated the recognition of all major religious traditions, they did not agree that God can be revealed in religions apart from Christianity (56%). In addition, most of the respondents decided to choose the new title of *Religious Education* (55%), as compared to the current title of *Christian Religious Education* (9.3%), as it best reflects the current Zambian educational situation.

6.3.1. Implications of the current Zambian educational situation

The majority of those who submitted questionnaires state that they are fully aware of the existing religious diversity in Zambian secondary schools. They can cite the national census on demographics of Religions and Health services for the year 2001-2002, which claims that Zambia has these adherents to the Christian faith (Catholics 22.9% and Evangelical/Protestants 75.1%), Muslims 0.3 %, and others 1.5% (Central Statistics Office 2001-2002:26). Other observers and researchers calculate much greater diversity in Zambian religion. For example, Operation World International Research reveals that in Zambia Christians account for 85.04%, Traditional Zambian Beliefs 12.62%, Muslims 1.40%, Bahais 0.40%, Hindus 0.14%, and others 0.40% (Johnstone & Mandryk 2001:686). The above statistics indicate that Zambia has religious diversity. This situation, therefore, suggests that the teaching approach to RE may need a paradigm shift from a single to multireligious approach. On the other hand, there are still a few who feel that since Zambia is a Christian nation, RE must be taught from a Christian viewpoint. These respondents' views are based on the fact that Christian values have contributed to the moral fabric of the nation and that this

has, in turn, had a positive effect on the political, socio-economic and cultural development of this country. It is, therefore, important that Christianity be given a central role in the RE syllabuses in the Zambian secondary schools, but also include the study of other major religious traditions in the country.

The researcher argues that, though the comments made by the majority are that RE should be inclusive of all the major religious traditions in the country, the contributions made by Christianity to this country should not be ignored. However, though the calls for a multireligious approach to RE for the sake of demographics may not be of great help for the country they cannot be ignored. The principles of applying a multireligious perspective to the teaching of RE should be considered. Additionally, the proposed title for the subject can be appropriate because it implies studying religions from an educational standpoint and reflects the inclusiveness of all major religious traditions in the country. The reasons for the proposed title of *Religious Education* are reflected under the Table 16.

6.3.2. Recommendations

In the light of the above implications, the researcher suggests, that since the majority of the respondents are fully aware of the multireligious situation in secondary schools, a multireligious approach to RE should be encouraged. The Zambian situation is in a changing process and so is religious knowledge, therefore, the religious knowledge that is taught should constantly be revised to match with time and society in a particular period. According to the Curriculum Development Centre (2000:195-199), the new technology introduced in the country has caused the growth of knowledge among the people of Zambia. This knowledge has affected their worldviews and assumptions in regard to the kind of education they expect to receive. Therefore, having an RE syllabus that responds to these developments will be of vital significance in the current Zambian educational situation. For this reason, RE teachers should not only be concerned with the content to be taught, but with the current needs of pupils and how these needs can be met in Zambia. By so doing, RE will play a meaningful role in helping pupils understand the reality of the current Zambian educational situation and cause them to appreciate it. The researcher also recommends that the proposed title of *Religious Education* be used because it reflects the representation of all major religious traditions in Zambia.

6.4. RE TEACHERS' PERCEPTIONS OF THE NATURE OF THE CURRENT RE AIMS, CONTENT, TEACHING METHODS IN GENERAL, AND RE SYLLABUSES 2044 AND 2046 IN PARTICULAR

6.4.1. RE aims

The majority of respondents perceive the current RE aims as promoting Christian beliefs and values (83%), imparting Bible knowledge to pupils (94%), and leading to salvation found in Jesus Christ (79%). The respondents also concluded that these aims do not promote equal coverage of all major religious traditions in Zambian secondary schools (81%). A few respondents perceive these aims as relevant to the current Zambian situation (19%).

6.4.1.1. Implications of the RE aims

The current RE aims, though they were developed to focus on all the major religions in the country mainly expose pupils to Bible knowledge and promote their spiritual growth. The intention of those who developed these aims in the RE syllabuses were not only concerned with educating the pupils academically, but to promote their spirituality based on Christian principles. This was in line with the wish of the majority of Christians in this country. However, there are respondents who argue that the current RE aims have failed in schools because they are irrelevant in the face of the Zambian multireligious context. These respondents' views could also be considered because their argument is based on the reality of the current multireligious situation in Zambia. It is also based on the proposed educational policy which would like to see RE aims that are inclusive and promote the development of pupils' reasoned and informed judgments about religious and moral issues based on all religious traditions represented in secondary schools.

The researcher argues that the current RE aims seem to promote not only Christian spirituality, but also the educational dimension of learning RE. Therefore, they cannot completely be abandoned. The only shortcoming of these aims is that they tend to focus more on the Christian beliefs and values than those of other religious traditions. A balance is needed to make sure that the aims focus on all major religious beliefs and values in the country, and are in line with the new proposed educational policy.

6.4.1.2. *Recommendations*

The researcher, as a result of this study, recommends that the current RE aims be evaluated and revised to meet the current need of the multireligious secondary schools. This evaluation should be done in the light of the educational policy found in the *Educating our Future* manual (MoE 1996:57). He further recommends the following questions be used in such evaluation as far as RE aims which are offered in multireligious secondary schools are concerned; Have the aims for a multireligious education been achieved or not in the current RE syllabuses? Are they clearly stated in terms of telling the pupils what they are expected to do and achieve? Do they appropriately determine the kind of content to be taught and learnt in Zambian multireligious secondary schools? Do they appropriately determine the various teaching methods to be used in multireligious teaching and learning? However, in multireligious secondary schools, selection, implementation, and achievement of RE aims may be difficult because of the religious diversity and complexity of the Zambian society. What the RE teachers and the syllabus planners may perceive as suitable may not be appropriate for pupils found in such a society. The RE aims must constantly be evaluated to see how measurable or effective they are in terms of diverse religious knowledge, feelings and actions of pupils. This evaluation must be free from bias if it is to satisfy all major religious traditions in the country. RE teachers and the designers of the RE syllabuses must think of RE aims for a multireligious context in a pluralistic way. In that way, they will be representing the major religious traditions in Zambia.

6.4.2. RE content

Nearly two-thirds (65%) of the respondents submitted, that though the current content includes the practices and beliefs of all major religious traditions in the country, it does not give them equal coverage and emphasis. Instead, they perceive it to put more emphasis on the Bible content (83%) and enhancement of pupils' growth in the Christian faith (82%). A few (21%) felt that the current RE content is relevant to the needs of all pupils regardless of their religious faiths. The respondents observed that the RE content does not provoke pupils to critical thinking in learning (63%), neither does it motivate them to show interest and openness to the beliefs and values of pupils of other religions (64%). As a result, it tends to discourage pupils from mixing freely with pupils from other religious faiths (61%).

6.4.2.1. *Implications of RE content*

The RE content in the current RE syllabuses was designed primarily by members of the Christian Churches. The Government encouraged them to consider the inclusion of other major religions in Zambia, but since these people not only designed, but financed the production of these two syllabuses, there was more input from and emphasis upon their own religious beliefs and values. Mujdrica (1995:37) asserts that syllabus 2046 has over seventy (70) references to the Bible and there is not a single reference to Muslim or Hindu Scripture, not even any African Traditional religious proverbs. Users of the two syllabuses might wonder if omitting such references was the intention of those who designed and those who oversaw the implementation of these syllabuses. It appears that other religious traditions did not get involved in designing and funding the current syllabuses; as a result non-Christians could not easily advocate syllabus revision, even though the existing syllabuses did not seem to meet their needs. Some might argue, however, that if non-Christians wanted equal coverage they should have involved themselves when these two syllabuses were first designed.

It also seems that the MoE was only interested in giving directives but was not fully involved in financing the production of the syllabuses, neither did it get involved in the design itself. If it had been involved at that time, it would have advised those who were designing the content to be sure that they equally covered all major religions in the country. Therefore, the MoE cannot persuade the RE teachers to shift their teaching from a single to multireligious approach abruptly without critically looking at what cost is involved in that shift. Dialogue is needed between the churches and the MoE to find a way forward concerning the content needed in the RE syllabuses for the current Zambian educational context.

Since most of the respondents feel the current content is one-sided and does not seem to meet the multireligious needs, this researcher recommends that the RE teachers should try by all means to equally cover and emphasise the beliefs and values of all major religions in the syllabuses as directed by the MoE. By so doing, they will encourage the spirit of dialogue among pupils of diverse religious beliefs in the RE classrooms. Also, there were perceptions by some respondents that the current RE content does not provoke pupils to critical thinking in learning, neither does it motivate them to show interest and openness to the beliefs and values of pupils of other religious faiths. This researcher recommends that RE as a

component of education should promote critical thinking and motivate pupils to broaden their religious understanding rather than confining them to their own religious beliefs and values. It should encourage reconciliation of pupils of diverse religious faiths, not in terms of compromising their faith, but in working together on tasks given to them in class as well as those given by the society for the common good of the Zambian people. It should foster respect for one another's religious stance.

6.4.2.2. *Recommendations*

This researcher recommends that the current RE content be revisited to see where there is need for some revision in light of the existing needs and requirements of the *Educating our Future* educational policy. Simuchimba (2000:1) asserts that the current content, which has been relevant to Christians in this country in the past, cannot be justified in today's situation because it follows the dictates of the Bible alone. Some of the pupils in the current Zambian schools are from different religious backgrounds and have their own religious scriptures, which also need to be studied alongside Christianity. Therefore, RE content in the current Zambian educational situation must accommodate equal coverage of all major religious faiths. Moreover, RE content should be developed from an educational rather than confessional perspective to help pupils learn it with critical minds so as not to merely be recipients of their teachers' information. RE content in the current multireligious secondary schools should be concerned with adopting an open, critical, and sympathetic approach in order to help pupils understand all major religions represented in the country.

This study further recommends the following questions to be used in the evaluation of RE content which is to be used in the current multireligious secondary schools. Questions to be asked in RE content evaluation are: Is the content appropriately designed for diverse pupils' abilities and characteristics? Is the content free from bias in that it does not reflect only the views of one religious tradition in multireligious secondary schools? Is the content teacher or learner oriented? Is it free from indoctrination? Does it present the exclusivism of each religion fairly and accurately? Is it free from exclusivism? Does it reflect all areas of pupils' needs such as physical, social, emotional, mental, and spiritual? It is important that the MoE evaluate the current RE content in these areas of concern. Room for independent thought and reflection about the kind of content needed in multireligious secondary schools situation must

be considered. Evaluation of RE content must help RE teachers to remove all negative factors that may affect positive learning in multireligious secondary schools.

6.4.3. RE teaching methods

The majority of respondents submitted that good RE teaching methods should be those which provoke critical thinking (94%), encourage discovery learning (94%), and creative thinking (100%). However, many respondents also argue that good RE teaching methods are those which tend to induce pupils to Christian commitment (50%), and they prefer to use those teaching methods which transmit knowledge to pupils (74%).

6.4.3.1. Implications of RE teaching methods

In the current RE syllabuses, particularly in the Teacher's Handbook, RE teachers are given freedom to use any methods, approaches, and techniques they wish to use in their teaching. This freedom encouraged RE teachers to use teaching methods which consist of transmitting religious knowledge to pupils and pupils become passive receivers of what is being taught. Transmission methods have some implications for RE teaching in an educational context because they tell pupils the "right answers" and they are not encouraged to think critically and creatively about the content they are learning. The aim of RE teaching methods is not to impose religious knowledge upon pupils, but to let them discover the truth in what they are learning. Therefore, RE teaching methods should be open to alternatives.

Most of those who taught RE in the past were volunteers who had no training in handling such a subject from a didactic standpoint. Therefore, such teaching methods were justified in that context. Some RE teachers who are involved currently in RE teaching in schools lack the training to handle RE from an educational standpoint the data revealed. These may be the ones that are utilising the transmission methods of instructing and nurturing pupils. The researcher agrees with those respondents who recommend teaching methods which promote critical thinking, encourage discovery learning, and creative thinking.

6.4.3.2. *Recommendations*

The researcher recommends that in the light of the *Educating our Future* policy manual, critical thinking, discovery and creative methods be promoted in Zambian multireligious secondary schools. Also, the teaching methods recommended by the respondents under the Table 37 should be considered. As far as the selection of teaching methods is concerned, RE syllabus designers and RE teachers should be concerned primarily with the needs of pupils as individuals and as members of a multireligious society. They should also be concerned about how the methods chosen will enhance the learning and religious development of pupils of diverse religious backgrounds in Zambian secondary schools. Griffith (1985:220) asserts that curriculum designers should relate their teaching methods to the worldviews of their students if their needs are to be met. Furthermore, this researcher recommends the following questions to be used in the evaluation of the RE teaching methods that will be used in multireligious secondary schools. Evaluation questions such as these should be asked to determine the teaching methods: What are the appropriate teaching methods for a Zambian multireligious secondary school context? How do we utilise methods that are not offensive to pupils who are in a classroom of diverse religious backgrounds? Do RE teachers' perceptions, attitudes and values affect the RE teaching methods they use in helpful or harmful ways? Evaluation must grapple with these factors when it comes to the teaching methods in RE. The evaluation of teaching methods needs to be seriously considered by the MoE, especially as it relates to Zambian multireligious secondary schools.

6.4.4. RE syllabuses (2044 and 2046)

The majority of respondents using RE syllabuses 2044 and 2046 perceive them as Bible oriented in their approach to learning (89%). They also perceive the syllabuses to be narrow-based as far as the learning of RE from a multireligious perspective is concerned (94%). Some of the respondents submitted that both syllabuses are not relevant to the needs of pupils of diverse religious faiths (73%), neither do they promote equal coverage of all major religions in the country (71%).

6.4.4.1. *Implications of RE syllabuses (2044 and 2046)*

Christians believe in the authority of the biblical scripture as revealed by God and the need for pupils to make a personal commitment to Christ for their salvation. This has significant RE syllabus implications for theory and practice. Accordingly, the syllabus must be used to teach authoritative biblical content, must be concerned with inner changes in the pupil, and must be concerned with Christian behaviour. This focus is in line with Christian beliefs and values, and the Government of the day accepted this approach and allowed these syllabuses to be used in schools. It is for this reason that these syllabuses have existed up to now. This indicates that to some extent these syllabuses are still effective in meeting the needs of the majority of people in Zambia.

6.4.4.2. *Recommendations*

The main concern stressed by this study is that the current RE syllabuses 2044 and 2046 reflect an earlier era in the Zambian multireligious situation. In the context of the religious changes that are taking place in Zambian multireligious secondary schools, the MoE should realise that sticking to the current RE syllabuses may not help the nation to find solutions to its multireligious needs. It needs an RE syllabus that will fulfil the need of the day in the country. This researcher recommends that the MoE in conjunction with the stakeholders of these syllabuses evaluate and revise them in order to adapt to the current Zambian multireligious situation, or to introduce one that will equally cater for all major religious traditions in the country if the Government has funds to take up such a project. In this way, the RE syllabus will be justified as an educational subject based on a multireligious perspective paid for by the MoE and therefore, be under its direction.

6.5. RE TEACHERS' PERCEPTIONS OF THEIR PUPILS

The majority of respondents felt that pupils should be given freedom of expression in their learning (78%) and be helped to acquire the abilities of self-motivation and self-sustenance (94%). Some respondents perceive pupils in their RE classes as recipients of RE content (59%) and felt that they should be helped to become committed to the Christian faith (51%).

6.5.1. Implications of RE teachers' perceptions of their pupils

The democracy brought by the Movement for Multi Party Democracy government in the second republic (1991) reversed the trend of governance under a One-Party State. In the One-Party State people had no say and were made to submit to, and show appreciation of, everything directed by the Government leaders. This submissive approach extended to education in schools where pupils were expected not to question what they were being taught by their teachers, but to accept it at all costs. However, the democratic principles being promoted in Zambian secondary schools have brought freedom of expression, equality, and fairness in the treatment of all pupils regardless of their religious inclinations (MoE 1996:1). This is why the majority of respondents advocate for pupils' freedom of expression in their learning.

6.5.2. Recommendations

The researcher recommends that, in the light of the current democratic rights given to every individual in this country, pupils must be treated as independent humans with the ability to think for themselves in RE classrooms. This is in line with the new educational policy found in the *Educating our Future* manual (MoE 1996:29, 51). In addition, this researcher recommends the following points of view be used in evaluating the current RE as offered to pupils in multireligious secondary schools. The area of pupils needs to be evaluated since they are the ones to benefit from the teaching-learning process in multireligious secondary schools. Demographic information must be taken and compared with their performance in RE. RE teachers should find out which religious group of pupils is developing a positive attitude to the learning of RE and why, and which ones are developing a negative attitude and why. From which groups of religious affiliations do those who have positive attitudes or have negative ones come? What remedy should be used for those who have a negative attitude, to encourage them to learn RE? Teaching styles must be considered in this evaluation.

6.6. RE TEACHERS' PERCEPTIONS OF THEIR ROLES IN ZAMBIAN MULTIRELIGIOUS SECONDARY SCHOOLS

The majority of respondents prefer to play a role of a facilitator (96%), trying to give freedom of learning to pupils (74%), and adhering to the MoE teaching requirements (94%). On the

other hand, some of the respondents see their roles as those of being guardians to pupils in matters of the Christian faith (64%), and they exercise their religious freedom by using teaching methods or approaches outside the teaching requirements laid down by the MoE (6%).

6.6.1. Implications of the role of RE teachers

Until recently, when the MoE tried to clearly emphasise the expected roles for RE teachers, these roles were not clear. RE teachers regarded their roles as those of spiritual guardians in schools and the MoE allowed such roles because the subject was under the control of the Christian churches. There are still RE teachers who feel their roles are those of being guardians of pupils in matters of the Christian faith and who exercise their religious freedom by using any teaching methods in RE classrooms. Some of these teachers may be volunteers without any qualifications in RE, or more likely, those respondents from Christian circles who are a majority and who would like to see that their former roles are still maintained in schools. The majority of teachers would like to be facilitators and would try to promote freedom of learning among pupils. They would like to uphold the MoE directives of applying RE from an educational standpoint. The researcher agrees with the majority that the role of RE teachers in the current Zambian secondary schools should be that of facilitators and giving freedom of learning to pupils. By so doing, the RE teachers will exhibit the ethos of their profession and still not compromise their religious convictions. They will also uphold the MoE directive.

6.6.2. Recommendations

The researcher recommends that RE teachers play educational roles and not confessional ones which promote indoctrination with particular religious beliefs and practices. The recommended roles, as outlined in section 3.5.4, should be encouraged in Zambian multireligious secondary schools. In addition, the researcher recommends the following points of view in evaluating the roles of RE teachers in classrooms. The MoE should find out from which religious groups the RE teachers come. Compare pupils' attitude with teachers' perceptions, especially with pupils that may come from different religious backgrounds from the teachers. If these pupils are the ones that have a negative attitude to the learning of RE, then some changes are needed. By pursuing these questions effectively, the MoE may

successfully produce RE teachers that will play their roles according to the MoE directive as prescribed in the *Educating our Future* policy manual.

6.7. THE DIFFERENT PERCEPTIONS OF RE HELD BY THE RE TEACHERS

This study revealed that the differences in perceptions of RE held by the RE teachers have been influenced by variables described in the Section A of the questionnaire. These are gender, age, type of secondary school in which respondents teach, their teaching experiences, marital status, religious affiliations and the syllabus they use. Among these variables the religious affiliation and the syllabus have been the most significant in influencing the RE teachers different perceptions. The empirical research revealed the following:

6.7.1. The more aware the RE teachers have been about the Zambian multireligious educational context, the clearer has been their perceptions of the need to teach RE from a multireligious perspective. The majority of RE teachers in Copperbelt Province would like to teach RE according to the MoE directive. However, some of these teachers are reluctant to apply a multireligious approach because Zambia is a Christian nation. The difference in respondents' perceptions have been influenced by the type of secondary schools in which they teach, for example, those who teach in Government schools are more willing to teach RE from a multireligious perspective as compared to those who teach in Private Christian schools (*chi-square value=12.454, p-value=0.006*). Secondly, the syllabus they use influences their perceptions, for example, those who teach syllabus 2046, which is more Christian-centred, are reluctant to teach RE from a multireligious approach, as compared to those who teach syllabus 2044 (*chi-square value=15.083, p-value=0.000*). Thirdly, religious affiliation has also been noted to have great influence on the Zambian educational context, for example, the majority of respondents from Evangelical/Pentecostals prefer RE in schools to have a Christian focus as compared to most of those with Catholic/Anglican and Indigenous Zambian Beliefs (*chi-square value=17.278, p-value=0.000*).

6.7.2. The respondents' teaching experience, the type of secondary school in which they teach, the syllabus they use, and their religious affiliations have significantly influenced their different perceptions of current RE aims. For example, RE teachers with more years of experience have a different perception of the current aims as compared to those with only a few years of experience (*chi-square value=34.831, p-value=0.000*). Those who teach in

Government secondary and Private secular schools agreed that the current aims focus on Christian beliefs and values, while those from Church/Grant-aided disagreed (*chi-square value*=41.276, *p-value*=0.000). Those who use syllabus 2046 agreed that the current RE aims focus on Christian beliefs and values while those who teach syllabus 2044 disagreed (*chi-square value*=25.059, *p-value*=0.000). Those respondents belonging to the Evangelical/Pentecostal group tend to perceive the current RE aims as promoting Christian beliefs and values, while the Catholic/Anglicans tend to disagree (*chi-square value*=23.886, *p-value*=0.000).

6.7.3. The difference in perceptions concerning the current RE content by the RE teachers has been influenced by their teaching experience, the syllabus they use, and their religious affiliations. Those with long years of teaching experience have a different assessment of the RE content and its outcome on the pupils' behaviour than those with fewer years of teaching experience (*chi-square value*=16.721, *p-value*=0.001). The majority of those who teach the content from syllabus 2046 have a different view of the content from those who use syllabus 2044 (*chi-square value*=8.727, *p-value*=0.016). This is the same with the religious affiliations, those from the Evangelical/Pentecostal group view the syllabus they use differently from those of Indigenous Zambian Beliefs who use the same syllabus (*chi-square value*=14.708, *p-value*=0.001).

6.7.4. The respondents' different perceptions on the teaching methods applicable to multireligious Zambian secondary schools were influenced by their religious affiliations and the syllabus they use. The majority from the Evangelical/Pentecostal group have a different perception of the kind of methods to use in the teaching of RE as compared to those from Indigenous Zambian Beliefs (*chi-square value*=15.859, *p-value*=0.000). For example, a majority of the Evangelical/Pentecostals would like to use teaching methods that lead pupils to Christian growth and commitment to Christian faith, while the Indigenous Zambian Beliefs disagree. Also, the difference in the syllabus they use showed a significant influence (*chi-square value*=33.284, *p-value*=0.000). For example, most of those who use syllabus 2046 would like to use teaching methods that are expository and desire to transmit this knowledge to the pupils. Those with Indigenous Zambian Beliefs and a few from the Catholic/Anglican group disagree with this method.

6.7.5. The respondents had different perceptions of the two syllabuses that are used. Their syllabus (*chi-square value=10.039, p-value=0.002*) and their religious affiliations influence them (*chi-square value=8.996, p-value=0.029*). For example, the majority of Evangelical/Pentecostals who use syllabus 2046 perceive it as relevant to the current religious needs of pupils of diverse religious backgrounds as compared to the majority of those with Indigenous Zambian Beliefs and a few Catholics who teach from the same syllabus.

6.7.6. RE teachers belonging to different religious affiliations have different perceptions of their pupils. For example, the majority of those who are Christians would like to endorse the call for conversion and engage in discipleship efforts within the RE classrooms as compared to those from non-Christian groups (*chi-square value=19.497, p-value=0.000*).

6.7.7. RE teachers different perceptions of the roles they play in their teaching have been influenced by their religious affiliations (*chi-square value=19.497, p-value= 0.000*). For example, the RE teachers with different religious affiliations commonly have tended to differ in their perceptions concerning their roles in the teaching of RE in Zambian multireligious secondary schools. Most of the RE teachers from the Evangelical/Pentecostal group perceive their role as that of being guardians of pupils in matters of the Christian faith as compared to most of those from the Catholic and Indigenous Zambian Beliefs groups.

6.8. THE PROBLEM OF TEACHING RE FROM A MULTIRELIGIOUS TRADITIONAL APPROACH

This study has revealed that the problem causing RE teachers to be reluctant in responding to the MoE directive to teach RE with a multireligious approach is a result of the different perceptions uncovered in section 6.7. Some of the problems identified by this study are as follows:

6.8.1. The majority of RE teachers in Zambian secondary schools are Christians and are reluctant to teach all religions in the RE classroom because they feel it would compromise their consciences relative to their own faith. They would rather teach RE, putting the emphasis on their own beliefs and values rather than taking a multireligious position.

6.8.2. The Christian respondents argued that there are an insignificant number of non-Christian pupils in secondary schools, therefore, there is no need to teach non-Christian religions. As a result, they continue to teach RE to the majority of pupils who are Christians and help them to enhance their spiritual growth. They believe, there is no need to teach RE from an educational standpoint in such schools.

6.8.3. Since the current RE syllabuses were developed by the Christian churches and they seem to be popular in the majority of the Zambian secondary schools, some RE teachers feel there is no need to evaluate, revise, or change them.

6.8.4. Some RE teachers feel the current RE syllabuses have a Christian denominational stance, which has resulted in RE becoming an extension of church work being performed in schools. They find it difficult to apply the syllabuses to the multireligious situation.

6.8.5. Some RE teachers feel the current RE syllabuses have a pre-packaged content which is geared for memorisation. As a result, they find it difficult to teach RE educationally in order to help pupils develop independent or critical thinking by examining what they are being taught. These teachers prefer to promote transmission methods that help pupils cram the content required for them to pass their examinations.

6.8.6. Most of the respondents, though they seem to have acquired relevant training in RE, indicated that they were not adequately trained to deal with diverse religious beliefs and values. As a result, they find it difficult to effectively handle RE from a multireligious perspective.

6.8.7. The majority of RE teachers agreed that they were aware of the MoE teaching requirements and that they would be willing to adhere to them. The rest felt that they were not clearly aware of the requirements now being made by the MoE as set in the *Educating our Future* policy manual of 1996. As a result, they continue teaching RE from a single religious perspective.

6.8.8. Most of RE teachers see their roles as encouraging pupils to become Christians, which was historically the view of the role of RE. This view was more common in the data collected from the Private Christian secondary schools or from RE teachers that are Christians in public

schools. This perception has caused problems in teaching RE in the current Zambian multireligious secondary schools.

6.9. WAY FORWARD TO MULTIRELIGIOUS TRADITIONAL APPROACH

In the light of the problems uncovered in this study concerning the teaching of RE in multireligious secondary schools, the following points could be well addressed by the RE stakeholders and the MoE. They should lead the way forward to achieve the teaching of RE from a multireligious approach.

6.9.1. It was indicated that due to the increasingly multireligious situation in secondary schools in Zambia, most RE teachers are willing to adapt their teaching approach to this situation despite the country's historically Christian background. This would ensure freedom of learning by pupils of various religious traditions and result in more effective teaching and learning in a multireligious context. However, some of the RE teachers feel that teaching RE from a multireligious perspective would compromise their conscience relative to their own faith. These are the teachers that are reluctant to respond to the MoE directives of teaching RE educationally and with application to a multireligious situation. Their reasons for trying to teach RE from a Christian viewpoint are that, Christianity is the foundation of Zambia, therefore, RE must be Christian focused. Also, Christianity cannot be taught with opposing of non-Christian religions which are regarded as false religions. As a result, they would like to be well positioned in their teaching to defend Christian faith against these false religions. This is revealed in the findings of this study. However, these teachers should be encouraged that since RE is now under the MoE which hires them to teach, they can still teach RE educationally by applying a multireligious approach without compromising their own religious convictions. It would not be fair to the MoE for RE teachers to use RE as a confessional subject to convert pupils in a multireligious classroom. The training they have obtained in RE should at least help them acquire the necessary sensitivity towards other religions and try to equally cover them in their teaching. The way forward is that the effective teaching and learning in Zambian multireligious secondary schools is where RE is taught, not in terms of confession, but in educational terms where pupils are required to apply independent and critical thinking in their learning.

The arguments by those respondents who feel that there is no need to cover and emphasise the non-Christian religions because they are insignificant may be right, but they should realise that the MoE requires them to cover and emphasise all major religious beliefs and values found in the current syllabuses. Also, the *Zambian Constitution of 1996, Article 19 (i)*, gives the minority the right to be included in the RE syllabuses that are under the MoE. Muhammed (1992:64) asserts that in a multireligious school context all major religions must be taught and emphasised to help pupils understand, appreciate, and respect religious differences as a preparation for life in the current *Zambian society*.

6.9.2. The fact that the current RE syllabuses were developed by members of the Christian churches and seem to enjoy popularity in the *Zambian secondary schools* does not mean they cannot be evaluated or revised. The two syllabuses have been in use for a long time without being evaluated. Therefore, the stakeholders should realise that these syllabuses are existing in a dynamic context where knowledge is increasing and changing every day. If these two syllabuses are to be more relevant in the existing *Zambian educational context*, they need to be revised in order to be in tune with the current needs (*Curriculum Development Centre 2000: Preface*).

6.9.3. The current RE syllabuses are perceived to have a Christian denominational stance which makes RE to be an extension of church work. The churches had this aim so that pupils can be reached for Christ and helped to grow in their Christian faith. It also provided good moral standards based on the Bible. The creators of the RE syllabuses aimed at producing good and responsible citizens, not only for God's Kingdom, but for *Zambia as a nation*. Palmer (1991:25) asserts that this approach has profoundly affected thinking so that their approach is to provide religious education from a Christian standpoint. This approach is still valuable to the pupils in the current *Zambian secondary schools* and is the wish of the majority of the people in this country. Viewed from this perspective the Government and the MoE, in particular, should not completely abandon the Christian stance embodied in the RE syllabuses. As President Reagan once submitted, "The United States should never have kicked God out of the classroom" (*Chidester 1994:60*). The Christian approach can still be used, but within the framework of the MoE teaching requirements. The RE teachers should bear in mind that there are other religious traditions in the country that need to be equally covered in their teaching. The researcher argues that since the MoE is discouraging RE from taking a denominational stance in schools, the RE teachers need to be encouraged to be

sympathetic to the religious diversity in schools and apply an educational focus in teaching the current RE.

6.9.4. The RE syllabuses should be educationally focused and are not supposed to have a pre-packaged content which tells pupils what to learn and believe. They should give them opportunities to think for themselves and not be used to indoctrinate pupils. The teachers should not use their authority to inform pupils what valid beliefs and behaviours are, with the expectation that they will accept their dictates without debate. If the syllabuses are used for indoctrination, pupils will be reduced to mere passive receivers of information and denied room for critical and independent thinking. Additionally, the developers of the current RE syllabuses seemed to assume that the more content pupils memorised, the easier it would be for them to pass their exams. The researcher argues that RE content should emphasise independent thinking and not only memorisation. Moreover, there is a need to have RE content that brings freedom of learning to all pupils regardless of their religious affiliations. This freedom of learning will help them to think over the religious information they receive to see whether or not it is beneficial. In all, the multireligious approach in the RE syllabuses must involve aims and content that are clearly defined and are educationally focused. The RE syllabuses should not serve the goals of one particular religion for that is not the wish of the MoE, but they should be recognisably ones which are in line with the *Educating our Future* policy manual. This policy rightly condemns excessive promotion of an exam-oriented RE syllabus because such an approach does not promote the pupils' autonomy to learn religious issues. It also does not motivate pupils to develop critical thinking in their learning (MoE 1996:110). Mudalitsa (2002:19) adds that proper RE is not focused only on one dimension, that is of passing exams, but all dimensions of human life, such as the social, affective, moral, intellectual, physical, and spiritual. These dimensions need to be fostered so that pupils' growth is fully balanced. In this way, RE will affect pupils thoroughly and not just academically at the surface layer of their brains.

6.9.5. The majority of RE teachers seem to have relevant qualifications at Diploma and Degree levels, yet they feel that they are not adequately equipped to teach RE from a multireligious standpoint as contained in the current RE syllabuses. The question, then, is what kind of RE training is offered by the MoE through its training institutions, which does not adequately equip students to teach RE in multireligious secondary schools? How can the MoE encourage RE teachers to teach RE educationally from a multireligious perspective

when the institutions of training cannot equip them for such a task? The researcher argues that part of the problem lies with the MoE which has failed to put in place an effective training programme that prepares RE teachers to achieve its directive as prescribed in the *Educating our Future* policy manual. Unless the training institutions are well equipped to train RE teachers for the current Zambian multireligious secondary schools, the MoE's directive will be in vain. The MoE needs to equip the training institutions with an RE syllabus that provides the RE teachers with the principles and methods of RE teaching based on the multireligious approach to RE. In this way, training will be instrumental in bringing about the desired results without impinging on the basic tenets of individual religious traditions.

6.9.6. Most of the RE teachers feel that they are not clearly aware of the requirements now being made by the MoE as prescribed in the *Educating our Future* policy manual of 1996. They say that is the reason why they continue to teach RE confessionally based on a single religious tradition. The ignorance of the RE teachers to the new requirements indicates that the MoE has not done enough promotion to bring an awareness of its requirements to those involved in teaching RE in secondary schools. It appears that the MoE has formulated educational policies for the RE teachers to follow, yet has not put any mechanism in place to achieve the implementation of these policies. It cannot assume that the teachers are aware of the requirements and that they will effect them in their teaching in secondary schools. The way forward is for the MoE to embark on an educational campaign to promote its teaching requirements to the RE teachers, as set in its policies, through educational seminars, television, and radio programmes. It should take advantage of the existing Zambia RE Teachers Association (ZARET) meetings to accomplish this goal. This may require considerable funds and resources from the MoE, but if it desires to see a paradigm shift in the teaching of RE in multireligious secondary schools, the Ministry must be willing to pay the cost.

6.9.7. The lack of awareness of the new policy on education and lack of adequate training to handle the diverse religions represented in the current RE syllabuses have caused the RE teachers to continue to see their role as that of encouraging pupils to become Christians. This was historically the role of RE, where RE teachers were Christians. This problem stemmed from the MoE's lack of providing necessary ways and means of equipping RE teachers to promote a multireligious approach to teaching RE in Zambian secondary schools. The RE

teachers may be willing to respond to the roles recommended by the MoE, but adequate training has not been available to assist them to assume those roles. The way forward is for the MoE to empower the RE teachers with the necessary training tools to help them play their roles educationally in Zambian multireligious secondary schools. Otherwise, the MoE will think the teachers are deliberately trying to frustrate its efforts of achieving teaching of RE from a multireligious perspective.

6.10. CONCLUSIONS

Since the Zambian educational context has become multireligious and the majority of RE teachers acknowledge it, RE teaching in secondary schools should take a multireligious approach if it is to be relevant to the need of the day. Cornbleth (1990:12) asserts that in an attempt to provide a relevant curriculum in a period of rapid social and religious changes, it is necessary to understand the nature of society as it is and to extrapolate likely trends. Vermeulen (1997:16) adds that each society expects the curriculum to be up to date with the current developments and future trends, especially as they are manifested in technology. An outdated curriculum is of no value to the country that is undergoing such changes. The curriculum designers, therefore, need to survey and interpret the nature of the society and its basic values and focus their curriculum in that direction.

Although the nature of the current RE teaching in Zambian secondary schools has been Bible-based and Christian in character, the majority of RE teachers would now like to see it being taught from a multireligious perspective. This would require a willingness on the part of the RE teachers to equally cover and emphasise all major religions found in the current RE syllabuses. It would also require a critical evaluation of the current RE syllabuses in order to make sure that they adapt to the multireligious tradition. This would mean a “shift” in the RE aims and content from a single to multireligious focus. Also the employing of RE teaching methods that promote independent and critical thinking in pupils’ learning.

The study shows that the RE teachers’ perceptions of the Zambian educational context are influenced by a number of factors. Gender, age, marital status, geographical location, type of secondary schools in which they teach, professional training, and teaching experience influence their perceptions. They are further influenced by the syllabuses and their religious affiliations. These teachers should realise that they are now under the authority of the MoE,

which hired them to teach RE in schools. Therefore, when their perceptions come into conflict with the MoE directive, their perceptions must submit to the employer (MoE). The fact that the RE teachers have been given a degree of freedom in the teaching the subject, does not mean that they can turn that freedom into licence to do whatever they want with RE. There is need to strike a balance between the two concepts. They should not forget that freedom cannot exist without authority. Venter, in Lewis (2001:284) asserts that freedom derives its true content from authority while authority, on the other hand, is only true if it promotes and protects freedom. One way to achieve this balance is for individual RE teachers to be willing to uphold the Ministry's teaching requirements as set forth in the *Educating our Future* policy manual of 1996. The guidelines set by Lewis (2001:285) are of great value to the RE teachers found in the Zambian multireligious secondary schools. These follow:

- They should keep in mind the complexities of the perceptual process as well as taking cognisance of the influencing factors around them. By so doing, perceptual errors may be minimised through an increased openness, dialogue, and sympathy to people of other religious traditions.
- RE teachers should develop an understanding and sensitivity to others' viewpoints as far as religious beliefs, practices and values are concerned.
- Perceptual errors may be overcome if there is willingness to change one's perceptions when encountering new and relevant information in a multireligious context.
- Because perceptions are dynamic, RE teachers should realise that previously held perceptions that were seen as correct, may need to be changed due to the emergence of new and existing religious information in the country.
- A number of factors can be responsible (as shown in this study) for differences in perceptions of the multireligious situation, these should be borne in mind when teaching the pupils of diverse religious backgrounds.
- Although the religious affiliation and the RE syllabuses factors have played a significant role in creating differences in RE teachers perceptions, the MoE should

realise that not all teachers teaching the current syllabuses will necessarily think, behave, and act in a uniform way. This is a reality which the MoE should embrace when it comes to the teaching of RE in a multireligious context.

Finally, it is maybe fitting to note Kgatla's (1998:23-24) observation regarding the value of applying a multireligious tradition to the teaching of RE in an educational context such as Zambia. First, it is inclusive and representative of all religious traditions in the country. Second, pupils from all religious groups will be afforded an opportunity to develop their religious skills freely. Third, pupils will be helped to understand, appreciate and develop a respect for religious difference and they will be nourished in an environment of dialogue and co-existence. Fourth, pupils from an early age will be exposed to an environment in which they will develop critical thinking, reasoning, reflection and action without fear of incrimination or discrimination. Fifth, pupils will be made aware of the religious world into which they were born and presently live while also being helped to integrate knowledge connected to a real-life situation. Last, pupils will develop skills of penetrating through the barriers of culture, language, religion, politics and the whole range of unexplained symbols. Through this development, pupils will develop empathy for other religious communities. Hence, the multireligious tradition approach is the way forward for teaching RE in Zambian multireligious secondary schools where pupils from different religious traditions have to interact freely without any religious manipulation. A lack of this approach may prevent pupils from understanding the dynamics of the Zambian educational context.

For this to be achieved, relevant and feasible recommendations made by previous researchers from the literature studied, together with the recommendations made by the present study should be seriously considered if the process of teaching RE from a multireligious perspective is to be accomplished.

6.11. SUGGESTIONS FOR FUTURE RESEARCH

The purpose of any useful research is to expose the reader to what existed, what exists and what should be. Having presented the findings of the investigations, the following suggestions are made for future research and practical considerations.

The nature of teaching RE in Zambian multireligious secondary schools has been raised by the researcher in order to bring awareness of the existence of the problem the RE teachers are facing in handling the subject in the current Zambian multireligious secondary schools. This study was an attempt to discover why RE teachers tended to be reluctant in responding to the Ministry's directive of applying their subject to a multireligious situation. This has been done for the Copperbelt; however, more study of the perceptions of RE teachers in other areas of Zambia is recommended. Also a replication of the study, considering provinces other than Copperbelt is recommended. Since the study was conducted only in the Copperbelt Province of Zambia, it would be interesting to find out what are the views of the remaining eight (8) provinces of Zambia as to the problem of teaching RE in Zambian multireligious secondary schools.

The study of the nature of RE in Zambian multireligious secondary schools has become a big challenge to all religious traditions in the country. Can more probing of the question of the perceptions of RE by all religious traditions be conducted?

Intriguing is the exclusion of the perceptions of RE by pupils in this study. The result of a pupil survey would be very critical to the teaching of RE in Zambian multireligious secondary schools, otherwise their needs may not be addressed. If addressed, it is being done by RE teachers who have their own agenda or perhaps little understanding of the needs of pupils of diverse religious faiths. A recommendation for a study of the perceptions of pupils seems appropriate so that their perspectives on multireligious teaching are given proper recognition.

Since the current RE syllabuses (2044 and 2046) have been found wanting in meeting the current needs of pupils in Zambian multireligious secondary schools, the MoE should consider developing one which will meet this need in order to be in line with the *Educating our Future* policy manual. Lastly, this study recommends that the tertiary institutions such as Teacher Training Colleges offering RE training in Zambia revise their RE curriculum to make it more relevant to a multireligious tradition. This will enable the RE teachers to handle the subject from a multireligious perspective.

6.12. SUMMARY

In this final chapter, the researcher has given an overview of his findings and commented on their implications, made recommendations for future studies, and concluded with remarks and guidelines regarding the teaching of RE with a multireligious educational approach in Zambian secondary schools. In the light of the recommendations and guidelines, this study places the teaching of RE firmly in an educational context by making no assumptions or pre-conditions from the personal commitment of RE teachers. The role of RE teachers is that of educators. This requires that the teachers be sensitive to the diversity of religious beliefs in their classes, even though they may well have their own strong-held religious beliefs. Furthermore, RE should be relevant to pupils' search for meaning and be open and multireligious in approach. It is hoped that the Ministry of Education will seriously consider revising the present RE syllabuses. It will also be desirable for the RE teachers to apply the recommendations made by this study in order to have an effective multireligious educational programme in secondary schools.

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QUESTIONNAIRE ON THE TEACHING OF RELIGIOUS EDUCATION (RE) IN MULTI- RELIGIOUS SECONDARY SCHOOLS IN ZAMBIA.

Dear RE teacher

I am studying for my Doctorate in Education at the University of South Africa. As part of my studies I am conducting a research on the teaching of religious education in a multireligious secondary school context. The field of my study is: **Teaching RE in Zambian multireligious secondary schools.**

My Promoter is Dr. C.R Fredericks and Co-promoter is Dr. Andrew Lewis.

As part of my research, I am trying to find out your opinion of the RE syllabuses (2044 and 2046) currently being used in Zambian secondary schools. Since you are involved in the teaching of either of the syllabuses, I will appreciate any information you can give me by completing this questionnaire. Without your contribution and support, the aim of this study cannot be achieved. Your candid, honest opinion of the two syllabuses currently in use will be highly appreciated. This study will help the inspectors in the Ministry of Education to understand the current status of RE in Zambia.

Please read every instruction carefully before you respond to any of the questions since this will help you to understand what kind of an answer is needed. Do not write your name on the questionnaire because I want you to remain anonymous. Your answers will be treated as strictly confidential and used for research purposes only.

May I request that you spend at least 15-20 minutes to respond to the questions in the questionnaire and return it to the Headteacher on my behalf as soon as you have filled it in. I will pick it up in two days time from the Head.

Thank you for your time and cooperation.

Yours faithfully

John Mabaya Chizelu

Section A: Personal details. *Please tick the answers that apply to you.*

1. Sex: Male ☐ Female ☐
2. Age: 20-25 ☐ 26-30 ☐ 31-45 ☐ 45+ ☐
3. Marital status: Single ☐ Married ☐ Widowed ☐ Divorced ☐
Living with a partner ☐
4. In which district do you teach?
Chingola ☐ Kitwe ☐ Lufwanyama ☐ Mpongwe ☐ Ndola ☐
5. In which type of a secondary school do you teach?
Government (GRZ) ☐ Church/Grant-aided ☐ Private Christian ☐
Private secular ☐ Private Muslim ☐ Private Hindu ☐
6. Which syllabus do you use? 2044 ☐ or 2046 ☐
7. Which Grades do you teach? Grade 10 ☐ Grade 11 ☐ Grade 12 ☐
8. What is your religious affiliation?
Evangelical/Pentecostal Christian ☐ Catholic/Anglican Christian ☐
Hindu ☐ Muslim ☐ Indigenous Zambian Beliefs ☐
9. What professional training do you have in teaching RE?
Degree ☐ Diploma ☐ Certificate ☐ None ☐
10. How long have you been teaching RE based on syllabus 2044 or 2046?
1-4 years ☐ 5-10 years ☐ 11-15 years ☐ 15-20 years ☐

Section B: Perception of the Zambian educational context

What is your perception of the current Zambian secondary school situation? *Indicate your answer by a tick.*

11. Zambia is a Christian nation, therefore, RE must be based on Christianity.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

12. All religions in Zambia should be recognised and taught in Zambian secondary schools.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

13. The current Zambian situation is inclusive of all religious traditions.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

14. God can be revealed in all religious faiths.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

15. Which title for RE best reflects the current multireligious faiths in Zambian secondary schools? *Choose one by a tick.*

- (a) Christian Religious Education ☐
- (b) Bible Knowledge ☐
- (c) Religious Education ☐
- (d) Moral and Spiritual Education ☐
- (e) Other ☐

Give an explanation for the answer you have chosen _____

16. Apart from being taught in class, where else should religion be applied at school? *Choose one by a tick.*

- (a) Morning devotions ☐
- (b) School Assemblies ☐
- (c) In small groups according to pupils' religious faiths ☐
- (d) Other ☐

Give an explanation for the answer you have chosen _____

17. Which religion should be taught in the Zambian secondary schools? *Tick one answer.*

- (a) Teachers' religions ☐
- (b) No religion at all ☐
- (c) All religions ☐
- (d) Pupils' religions ☐

Give an explanation for your answer _____

Section C: Perceptions of the RE aims

What is your perception of the current RE aims in the syllabus that you teach?

18. They promote spiritual growth and commitment of pupils to the Christian faith.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

19. They impart religious knowledge and understanding of different religious faiths.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

20. They lead pupils to salvation that is found in Jesus Christ.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

21. They impart Bible knowledge to pupils.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

22. They develop the pupils' abilities to make reasoned and informed judgments about religious issues.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

23. Do you think the current RE aims promote equal coverage of all religions in Zambian secondary schools?

Yes ☐ No ☐

Explain your
answer _____

24. What is your professional comment or recommendation on the current aims of RE based on the syllabus that you teach?

Please feel free to write as much as you like, if necessary write on another sheet of paper

Section D: Perceptions of the RE content.

What is your perception of the RE content based on the syllabus that you teach and its relation to a multireligious Zambian context? *Indicate your answers by a tick.*

25. The content of RE provokes pupils to develop critical thinking in their learning.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

26. The content of RE motivates pupils to show interest and openness to other religious beliefs and values.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

27. The content of RE enhances pupils' growth in their Christian faith.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

28. The content of RE encourages pupils to mix freely with others from different religious faiths in a classroom situation.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

29. The RE content is Bible-centred.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

30. The Bible, Veda, and Qur'an scriptures are all God's revelation to humans.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

31. The content of RE includes the beliefs, practices and values of all religions in Zambia.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

32. Looking at the content represented in the RE syllabus that you teach, does it meet the needs of the multireligious situation in Zambia?

Yes ☐ No ☐

Give reasons for your answer _____

33. What in particular would you say is helpful in the current RE content that you teach? *Please write a few sentences*

34. What in particular is not helpful in the current RE content that you teach? *Please write a few sentences*

Section E: Perceptions of the RE teaching methods.

What is your perception of the RE teaching methods that you feel to be appropriate for the current situation in Zambian multireligious secondary schools?

35. RE methods should provoke pupils to think critically about the content they are learning.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

36. Appropriate RE methods are those which induce pupils to Christian commitment.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

37. Relevant RE methods are those which transmit religious knowledge to pupils.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

38. Good RE methods should encourage pupils to discover their own religious beliefs and values while at the same time show tolerance and respect for other people's religious faith.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

39. The effective RE methods should be those which lead pupils to creative thinking.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

40. What is your professional comment or recommendations about what kinds of teaching methods would be appropriate for teaching RE in the Zambian multireligious secondary school situation?

(Please feel free to write as much as you like, if necessary, write on another paper).

Section F: Perceptions of syllabus 2044 and 2046

How would you perceive the syllabus that you teach (2044 or 2046)?

41. It is Bible-oriented in its approach.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

42. It is relevant to the needs of pupils of all religious faiths.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

43. It does not cater for the religious education of pupils of different religious faiths.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

44. It is narrow-based rather than broad-based in its approach to different religions in the country.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

45. It promotes equal coverage of all religious faiths in Zambia.
Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

46 List *three* of the most important reasons why you tend to be reluctant to respond to the Ministry of Education directive to teach RE from a multireligious perspective while using syllabuses (2044 or 2046).

- (a) _____
 (b) _____
 (c) _____

47. Who should design and implement the RE syllabus for Zambian secondary schools? *Mark your answer by a tick.*

- | | |
|---|--------------------------|
| (a) Churches | <input type="checkbox"/> |
| (b) Ministry of Education | <input type="checkbox"/> |
| (c) Both the Churches and Ministry of Education | <input type="checkbox"/> |
| (d) Other | <input type="checkbox"/> |

Give an explanation for your answer

Section G: Perceptions of your pupils

How would you perceive your pupils in an RE classroom?

48. Pupils should be recipients of the RE content taught in class.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

49. Pupils should express their freedom of learning in RE classes.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

50. Pupils should be helped to be committed to the Christian faith in RE classes.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

51. Pupils should manifest innovativeness, problem-solving skills, and an ability for self-motivation, and self-sustenance in their lives through the RE lesson.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

52. How should you treat a pupil with a different religious faith from yours? *Please feel free to write as much as you like, if necessary, write on another piece of paper.*

Section H: Perceptions of the role of an RE teacher in multireligious secondary schools.

How would you perceive your role as an RE teacher in a multireligious secondary school?

53. To guide pupils in the Christian faith.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

54. To give freedom of learning to pupils over religious issues in the classrooms.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

55. To adhere to the teaching requirements of the Ministry of Education.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

56. To be that of a guardian of pupils in matters of the Christian faith.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

57. To exercise religious freedom to use any teaching methods in RE lessons.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

58. To be that of a facilitator in RE classroom situations.

Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree ☐

59. In your opinion who should teach RE in schools? *Choose one answer by a tick.*

(a) Pastors and Priests ☐

(b) Educationalists ☐

(c) Both in (a) and (b) ☐

Give reasons for your answer

60. What changes would you like to see made to improve RE in secondary schools? *Please feel free to write as much as you like, if necessary, write on another sheet of paper.*

IN-DEPTH INTERVIEWS (QUALITATIVE) OF SELECTED RESPONDENTS

I would appreciate if you gave me a few minutes of your time to answer the following questions. Your responses will help me to probe into questions that need further clarification. The information that you give me will be **strictly confidential**. Thank you very much for your cooperation.

1. In your opinion, why are there more women than men involved in the teaching of RE in secondary schools?

2. What is your view about the lack of RE teachers from the Muslim and Hindu religious affiliations in secondary schools?

3. What are the main reasons why most secondary schools favour the use of syllabus 2046 as opposed to syllabus 2044?

4. If you were given a chance to choose an RE syllabus for Zambian secondary schools, which one would you choose: the one based on the teachings of the Bible or the one based on the teachings of the four major religions (Christianity, Islam, Hinduism, and Indigenous Zambian Beliefs)? Give reasons for your choice.

5. Although the Ministry of Education advocates that RE teachers should teach RE educationally, using a multireligious approach, how truly multireligious are the current secondary schools in Zambia and how can this situation affect RE teaching?

6. What are some of the ways that the current RE syllabuses can be taught educationally from a multireligious perspective without making any revisions?

7. In your opinion, do you think the current RE syllabuses (2044 and 2046) should be completely abandoned and a new one developed that is multireligious?

Yes_____

No_____

Give an explanation for your answer

FREQUENCY TABLES

Table 2. Gender of respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	79	40.7	40.7	40.7
	Female	115	59.3	59.3	100.0
	Total	194	100.0	100.0	

Table 3. Age of respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-25	12	6.2	6.2	6.2
	26-30	54	27.8	27.8	34.0
	31-45	110	56.7	56.7	90.7
	45+	18	9.3	9.3	100.0
	Total	194	100.0	100.0	

Table 4. Marital status of respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	72	37.1	37.1	37.1
	Married	99	51.0	51.0	88.1
	Widowed	16	8.2	8.2	96.4
	Divorced	4	2.1	2.1	98.5
	Living with a partner	3	1.5	1.5	100.0
	Total	194	100.0	100.0	

Table 5. Districts where respondents teach

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Chingola	30	15.5	15.5	15.5
	Kitwe	72	37.1	37.1	52.6
	Lufwanyama	13	6.7	6.7	59.3
	Mpongwe	12	6.2	6.2	65.5
	Ndola	67	34.5	34.5	100.0
	Total	194	100.0	100.0	

Table 6. Type of secondary schools where respondents teach

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	GRZ	136	70.1	70.1	70.1
	Church/Grant-aided	15	7.7	7.7	77.8
	Private Christian	34	17.5	17.5	95.4
	Private secular	9	4.6	4.6	100.0
	Total	194	100.0	100.0	

Table 7. The kind of RE syllabuses (2044 and 2046) respondents use

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2044	33	17.0	17.0	17.0
	2046	161	83.0	83.0	100.0
	Total	194	100.0	100.0	

Table 8. The Grade the respondents teach

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Grade 10	28	14.4	14.4	14.4
	Grade 11	52	26.8	26.8	41.2
	Grade 12	114	58.8	58.8	100.0
	Total	194	100.0	100.0	

Table 9. Religious affiliations of the respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Evangelical/Pentecostal	123	63.4	63.4	63.4
	Catholic/Anglican	61	31.4	31.4	94.8
	Zambian indigenous Beliefs	10	5.2	5.2	100.0
	Total	194	100.0	100.0	

Table 10. Professional training of the respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Degree	27	13.9	13.9	13.9
	Diploma	152	78.4	78.4	92.3
	Certificate	9	4.6	4.6	96.9
	None	6	3.1	3.1	100.0
	Total	194	100.0	100.0	

Table 11. The length of RE teaching

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-4 years	54	27.8	27.8	27.8
	5-10 years	57	29.4	29.4	57.2
	11-15 years	55	28.4	28.4	85.6
	15-20 years	28	14.4	14.4	100.0
	Total	194	100.0	100.0	

Table 12. Zambia is a Christian nation, therefore, RE should be based on Christianity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	95	49.0	49.0	49.0
	Disagree	99	51.0	51.0	100.0
	Total	194	100.0	100.0	

Table 13. All religions in Zambia should be recognized and taught in Zambian secondary schools

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	121	62.4	62.7	62.7
	Disagree	72	37.1	37.3	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

Table 14. Current Zambian situation is inclusive of all religious traditions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	162	83.5	83.5	83.5
	Disagree	32	16.5	16.5	100.0
	Total	194	100.0	100.0	

Table 15. God can be revealed in all religious faiths

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	85	43.8	44.0	44.0
	Disagree	108	55.7	56.0	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

Table 16. The best RE title to reflect the multi-religious faiths in Zambian secondary schools

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christian Religious Education	18	9.3	9.3	9.3
	Bible Knowledge	28	14.4	14.4	23.7
	Religious Education	107	55.2	55.2	78.9
	Moral and Spiritual Education	41	21.1	21.1	100.0
	Total	194	100.0	100.0	

Table 17. Where else religion should be applied

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Morning devotions	10	5.2	5.2	5.2
	School Assemblies	96	49.5	49.5	54.6
	Small groups by faiths	82	42.3	42.3	96.9
	Other	6	3.1	3.1	100.0
	Total	194	100.0	100.0	

Table 18. Which religion should be taught in Zambian secondary schools

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Teachers Religion	44	22.7	22.7	22.7
	No religion at all	3	1.5	1.5	24.2
	All religions	145	74.7	74.7	99.0
	Pupils' Religions	2	1.0	1.0	100.0
	Total	194	100.0	100.0	

Table 19. RE aims promote pupils' growth and commitment to the Christian faith

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	160	82.5	83.8	83.8
	Disagree	31	16.0	16.2	100.0
	Total	191	98.5	100.0	
Missing	NA	3	1.5		
Total		194	100.0		

Table 20. RE aims impart religious knowledge and understanding of different religious faiths

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	94	48.5	48.5	48.5
	Disagree	100	51.5	51.5	100.0
	Total	194	100.0	100.0	

Table 21. RE aims lead pupils to salvation found in Jesus Christ

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	154	79.4	79.8	79.8
	Disagree	39	20.1	20.2	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

Table 22. RE aims impart Bible knowledge to pupils

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	183	94.3	94.3	94.3
	Disagree	11	5.7	5.7	100.0
	Total	194	100.0	100.0	

Table 23. RE aims develop pupils' abilities to make reasoned and informed judgments about religious issues

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	88	45.4	45.8	45.8
	Disagree	104	53.6	54.2	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

Table 24. RE aims promote equal coverage of all major religions in Zambian secondary schools

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	37	19.1	19.1	19.1
	No	157	80.9	80.9	100.0
	Total	194	100.0	100.0	

Table 25. RE content provokes pupils to critical thinking in their learning

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	69	35.6	35.9	35.9
	Disagree	123	63.4	64.1	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

Table 26. RE content motivates pupils to show interest and openness to the beliefs and values of pupils of other religions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	69	35.6	35.6	35.6
	Disagree	125	64.4	64.4	100.0
	Total	194	100.0	100.0	

Table 27. RE content enhances pupils' growth in their Christian faith

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	159	82.0	82.8	82.8
	Disagree	33	17.0	17.2	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

Table 28. RE content encourages pupils to mix freely with others from different religious faiths in a classroom situation.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	75	38.7	38.7	38.7
	Disagree	119	61.3	61.3	100.0
	Total	194	100.0	100.0	

Table 29. RE content is Bible-centred

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	162	83.5	83.5	83.5
Disagree	32	16.5	16.5	100.0
Total	194	100.0	100.0	

Table 30. The Bible, Veda, and Qur'an scriptures are all God's revelation to humans

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	67	34.5	35.1	35.1
Disagree	124	63.9	64.9	100.0
Total	191	98.5	100.0	
Missing NA	3	1.5		
Total	194	100.0		

Table 31. RE content includes beliefs, practices, and values of all religions in Zambia

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	126	64.9	64.9	64.9
Disagree	68	35.1	35.1	100.0
Total	194	100.0	100.0	

Table 32. RE content meets the needs of the multi-religious situation in Zambia

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	41	21.1	21.1	21.1
No	153	78.9	78.9	100.0
Total	194	100.0	100.0	

Table 33. RE teaching methods should provoke pupils to think critically about the content they are learning

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	183	94.3	94.3	94.3
Disagree	11	5.7	5.7	100.0
Total	194	100.0	100.0	

Table 34. Appropriate RE teaching methods are those which induce pupils to Christian commitment

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	96	49.5	49.7	49.7
Disagree	97	50.0	50.3	100.0
Total	193	99.5	100.0	
Missing NA	1	.5		
Total	194	100.0		

Table 35. Relevant teaching methods are those which transmit religious knowledge to pupils

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	143	73.7	74.1	74.1
Disagree	50	25.8	25.9	100.0
Total	193	99.5	100.0	
Missing NA	1	.5		
Total	194	100.0		

Table 36. RE teaching methods should encourage pupils to discover their own religious beliefs

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	183	94.3	94.3	94.3
Disagree	11	5.7	5.7	100.0
Total	194	100.0	100.0	

Table 37. Effective RE teaching methods should lead pupils to creative thinking

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	194	100.0	100.0	100.0

Table 38. RE syllabus is Bible-oriented in its approach

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	172	88.7	88.7	88.7
Disagree	22	11.3	11.3	100.0
Total	194	100.0	100.0	

Table 39. RE syllabus is relevant to the needs of pupils of all religious faiths

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	51	26.3	26.6	26.6
Disagree	141	72.7	73.4	100.0
Total	192	99.0	100.0	
Missing NA	2	1.0		
Total	194	100.0		

Table 40. RE syllabus does not cater for the religious education of pupils from different religious faiths

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	141	72.7	72.7	72.7
Disagree	53	27.3	27.3	100.0
Total	194	100.0	100.0	

Table 41. RE syllabus is narrow-based rather than broad-based in its approach to different religions in the country

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	172	88.7	88.7	88.7
	Disagree	22	11.3	11.3	100.0
	Total	194	100.0	100.0	

Table 42. RE syllabus promotes equal coverage of all religious faiths in Zambia

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	53	27.3	27.9	27.9
	Disagree	137	70.6	72.1	100.0
	Total	190	97.9	100.0	
Missing	NA	4	2.1		
Total		194	100.0		

Table 43. Who should design and implement the RE syllabus for Zambian secondary schools

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Churches	3	1.5	1.5	1.5
	Ministry of Education	99	51.0	51.0	52.6
	Both	88	45.4	45.4	97.9
	Other	4	2.1	2.1	100.0
	Total	194	100.0	100.0	

Table 44. Pupils should be recipients of RE content taught in class

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	114	58.8	59.4	59.4
	Disagree	78	40.2	40.6	100.0
	Total	192	99.0	100.0	
Missing	NA	2	1.0		
Total		194	100.0		

Table 45. Pupils should have expression of freedom of learning in RE classes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	152	78.4	78.4	78.4
	Disagree	42	21.6	21.6	100.0
	Total	194	100.0	100.0	

Table 46. Pupils should be helped to be committed to the Christian faith in RE classes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	99	51.0	51.3	51.3
	Disagree	94	48.5	48.7	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

Table 47. Pupils should manifest innovativeness, problem-solving skills, ability for self-motivation, and self-sustenance in their lives through the RE lessons

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	182	93.8	93.8	93.8
	Disagree	12	6.2	6.2	100.0
	Total	194	100.0	100.0	

Table 48. RE teachers should guide pupils to Christian faith

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	109	56.2	56.5	56.5
	Disagree	84	43.3	43.5	100.0
	Total	193	99.5	100.0	
Missing	NA	1	.5		
Total		194	100.0		

Table 49. RE teachers should give freedom of learning to pupils over religious issues taught in the classrooms

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	143	73.7	73.7	73.7
Disagree	51	26.3	26.3	100.0
Total	194	100.0	100.0	

Table 50. RE teachers should adhere to the Ministry of Education teaching requirements

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	183	94.3	94.8	94.8
Disagree	10	5.2	5.2	100.0
Total	193	99.5	100.0	
Missing NA	1	.5		
Total	194	100.0		

Table 51. RE teachers should be guardians of pupils in matters of the Christian faith

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	124	63.9	64.2	64.2
Disagree	69	35.6	35.8	100.0
Total	193	99.5	100.0	
Missing NA	1	.5		
Total	194	100.0		

Table 52. RE teachers should exercise religious freedom to use any teaching methods in RE lessons

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	142	73.2	73.6	73.6
Disagree	51	26.3	26.4	100.0
Total	193	99.5	100.0	
Missing NA	1	.5		
Total	194	100.0		

Table 53. RE teachers should be facilitators in a classroom situation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Agree	186	95.9	95.9	95.9
Disagree	8	4.1	4.1	100.0
Total	194	100.0	100.0	

Table 54. Details on: “who should teach RE in secondary schools”

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Pastors and Priests	7	3.6	3.6	3.6
Educationalists	136	70.1	70.1	73.7
Both	51	26.3	26.3	100.0
Total	194	100.0	100.0	

TABLE 55. SECTION B: CURRENT ZAMBIAN EDUCATIONAL CONTEXT

BACKGROUND or PERSONAL DETAILS	Q 11		Q 12		Q 13		Q 14		Q 15		Q 16		Q 17	
	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value
SEX	5.047	0.025*	9.381	0.002**	0.165	0.685	0.894	0.344	3.993	0.262	1.597	0.660	1.190	0.755
AGE	0.764	0.858	7.421	0.060	1.406	0.704	6.254	0.100	9.715	0.374	3658	0.932	11.578	0.238
DISTRICT	8.520	0.074	9.168	0.057	6.630	0.157	10.774	0.29	18.288	0.107	6.522	0.887	24.034	0.20
TYRE of SEC. SCHOOL	12.454	0.006**	4.192	0.241	2.122	0.548	2.754	0.431	11.584	0.238	10.763	0.292	29.872	0.000**
SYLLABUS	15.083	0.000**	7.709	0.005**	0.082	0.774	1.782	0.182	9.159	0.027*	3.286	0.350	10.268	0.016*
PROFESSIONAL TRAINING	5.507	0.138	6.566	0.087	6.400	0.94	4.575	0.206	14.909	0.093	18.548	0.029*	21.068	0.012*
EXPERIENCE (Length)	1.676	0.642	6.116	0.106	16.552	0.001**	15.561	0.001**	11.780	0.226	17.562	0.041	18.721	0.028*
RELIGIOUS AFFILIATION	17.278	0.000**	28.111	0.000**	5.516	0.063	32.152	0.000**	16.792	0.010*	14.739	0.022*	30.902	0.000**

TABLE 56. SECTION C: RE AIMS

BACKGROUND or PERSONAL DETAILS	Q 18		Q 19		Q 20		Q 21		Q 22	
	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value
SEX	0.040	0.842	0.253	0.615	0.414	0.520	0.108	0.742	0.004	0.951
AGE	4.594	0.204	4.855	0.183	0.550	0.908	1.036	0.793	3.033	0.387
DISTRICT	7.485	0.112	17.978	0.001*	12.341	0.015*	2.380	0.666	11.698	0.020*
TYPE OF SEC. SCHOOL	41.276	0.000**	6.893	0.075	38.766	0.000**	13.781	0.003**	10.950	0.012*
SYLLABUS	25.059	0.000**	0.149	0.699	19.741	0.000**	11.638	0.001**	0.666	0.415
PROFESSIONAL TRAINING	2.417	0.491	11.825	0.008**	0.249	0.969	2.329	0.507	7.832	0.050
EXPERIENCE (LENGTH)	1.076	0.783	34.831	0.000**	2.497	0.476	4.271	0.234	21.486	0.000**
RELIGIOUS AFFILIATION	23.886	0.000**	18.760	0.000**	17.769	0.000**	1.671	0.434	6.031	0.049

TABLE 57. SECTION D: RE CONTENT

	Q 24		Q 25		Q 26		Q 27		Q 28		Q 29		Q 30		Q 31	
BACKGROUND or PERSONAL DETAILS	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value
SEX	0.88	0.767	0.112	0.738	0.761	0.383	0.192	0.662	1.424	0.233	0.378	0.539	0.679	0.410		
AGE	2.225	0.527	3.838	0.280	1.915	0.590	2.869	0.412	1.675	0.642	2.001	0.572	3.586	0.310		
DISTRICT	7.097	0.131	6.648	0.156	7.612	0.107	6.440	0.169	4.133	0.388	9.010	0.61	7.835	0.098		
TYPE of SEC. SCHOOL	2.390	0.496	3.864	0.277	46.193	0.000**	3.792	0.285	19.346	0.000**	2.063	0.560	26.386	0.000**		
SYLLABUS	0.117	0.732	0.254	0.614	17.831	0.000**	0.088	0.766	11.396	0.001**	3.758	0.53	6.638	0.010*		
PROFESSIONAL TRAINING	3.244	0.356	1.439	0.696	8.643	0.034	5.249	0.154	7.212	0.065	2.600	0.457	2.364	0.500		
EXPERIENCE (Length)	16.721	0.001**	21.683	0.000**	0.643	0.887	19.445	0.000**	1.575	0.665	12.086	0.007**	2.500	0.475		
RELIGIOUS AFFILIATION	8.272	0.016*	14.708	0.001**	19.461	0.000**	9.419	0.009**	5.516	0.063	39.242	0.000**	12.638	0.002**		

TABLE 58. SECTION E: RE TEACHING METHODS

	Q 32		Q 33		Q 34		Q 35		Q 36	
BACKGROUND or PERSONAL DETAILS	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P - Value	X ² - Value	P - Value
SEX	0.874	0.350	2.404	0.121	0.032	0.858	0.092	0.762		
AGE	0.724	0.867	5.590	0.133	0.932	0.818	2.802	0.423		
DISTRICT	2.052	0.726	12.537	0.014*	11.700	0.020*	14.325	0.006**		
TYPE of SEC. SCHOOL	2.101	0.552	12.091	0.007**	26.238	0.000**	3.873	0.275		
SYLLABUS	0.518	0.472	15.859	0.000**	10.571	0.001**	0.518	0.472		
PROFESSIONAL TRAINING	1.072	0.784	2.193	0.533	6.007	0.111	3.222	0.359		
EXPERIENCE (Length0	4.220	0.239	3.095	0.377	15.152	0.002**	6.171	0.104		
RELIGIOUS AFFILIATION	0.415	0.813	33.284	0.000**	18.748	0.000**	6.731	0.035		

TABLE 59. SECTION F: RE SYLLABUS 2044 & 2046

	Q 37		Q 38		Q 39		Q 40		Q 41		Q 42	
BACKGROUD or PERSONAL DETAILS	X ² - Value	P – Value	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P – Value	X ² - Value	P- Value	X ² - Value	P - Value
SEX	0.815	0.367	6.595	0.010*	0.269	0.604	0.195	0.659	3.585	0.58	1.471	0.689
AGE	3.767	0.288	0.730	0.866	1.139	0.768	1.516	0.678	0.776	0.855	3.906	0.917
DISTRICT	2.313	0.678	20.449	0.000**	9.025	0.060	2.460	0.652	9.540	0.49	8.318	0.760
TYPE of SEC. SCHOOL	22.303	0.000**	8.996	0.029*	2.389	0.496	3.562	0.313	3.638	0303	10.613	0.303
SYLLABUS	10.039	0.002**	0.286	0.593	0.724	0.395	2.731	0.098	0.001	0.975	6.137	0.105
PROFESSIONAL TRAINING	12.147	0.007**	5.535	0.137	7.138	0.068	5.780	0.123	19.293	0.000**	22.828	0.007**
EXPERIENCE (Length)	1.643	0.650	10.521	0.015*	6.296	0.098	0.200	0.978	8.951	0.030	10.041	0.347
RELIGIOUS AFFILIATION	6.752	0.034	3.623	0.163	6.386	0.041	1.370	0.504	1.848	0.397	7.213	0.302

TABLE 60. SECTION G: PUPILS

	Q 43		Q 44		Q 45		Q 46	
BACKGROUND or PERSONAL DETAILS	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value	X ² - Value	P - Value
SEX	2.526	0.112	0.153	0.696	0.546	0.46	1.310	0.252
AGE	6.286	0.99	3.558	0.313	5.142	0.162	2.863	0.413
DISTRICT	5.601	0.231	30.298	0.000**	15.149	0.004**	3.792	0.435
TYPE of SEC. SCHOOL	10.933	0.012*	5.785	0.123	13.189	0.004**	3.428	0.330
SYLLABUS	9.950	0.002**	2.128	0.145	11.661	0.001**	0.682	0.409
PROFESSIONAL TRAINING	0.540	0.910	9.325	0.025*	4.776	0.189	1.099	0.777
EXPERIENCE (Length)	7.057	0.070	15.788	0.001**	0.894	0.827	4.602	0.203
RELIGIOUS AFFILIATION	18.997	0.000**	23.469	0.000**	19.497	0.000**	4.444	0.108

TABLE 61. SECTION H: ROLE OF AN RE TEACHER

	Q 47		Q 48		Q 49		Q 50		Q 51		Q 52		Q 53	
BACKGROUND or PERSONAL DETAILS	X ² - Value	P- Value	X ² - Value	P Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value	X ² - Value	P- Value
SEX	2.750	0.097	0.844	0.358	0.001	0.978	2.450	0.118	0.497	0.481	0.036	0.850	1.565	0.457
AGE	1.193	0.755	10.786	0.013*	2.038	0.565	3.840	0.279	6.276	0.99	2.510	0.474	5.665	0.462
DISTRICT	10.083	0.039	20.808	0.000**	3.152	0.533	3.798	0.434	0.741	0.946	1.701	0.791	11.330	0.184
TYPE of SEC. SCHOOL	6.108	0.106	6.557	0.087	2.704	0.440	6.768	0.080	0.601	0.896	1.513	0.679	18.472	0.005**
SYLLABUS	8.346	0.003**	8.396	0.004**	1.238	0.266	7.017	0.008**	0.977	0.323	1.710	0.191	8.364	0.015*
PROFESSIONAL TRAINING	4.940	0.176	10.372	0.016*	6.336	0.096	4.974	0.174	3.639	0.303	1.393	0.707	6.006	0.423
EXPERIENCE (Length)	1.328	0.722	13.809	0.003**	11.537	0.009**	4.784	0.188	14.581	0.002**	2.765	0.429	6.295	0.391
RELIGIOUS AFFILIATION	21.459	0.000**	21.459	0.000**	11.827	0.003**	9.551	0.008**	1.688	0.430	3.873	0.144	11.349	0.023*